

# Catholic Theological Union at Chicago

A  
GRADUATE  
SCHOOL  
OF  
MINISTRY

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1991 — 92

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ANNOUNCEMENTS

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Incorporated by the State of Illinois, as an Institution of Higher Education, November 27, 1967

Approved as a Degree-Granting Institution by the Department of Higher Education, State of Illinois, September, 1969

Accredited by the Association of Theological Schools in the United States and Canada, January, 1972

Accredited by the North Central Association of Colleges and Secondary Schools, March, 1972

Approved for Veteran's Benefits, Title 38, U.S. Code, Chapter 36, September 23, 1970

Authorized under Federal Law to enroll non-immigrant alien students, October 28, 1971

Member of the National Catholic Education Association, The Association of Clinical Pastoral Education, The Midwest Association of Theological Schools, The Association of Chicago Theological Schools

*Catholic Theological  
Union at Chicago  
5401 South Cornell  
Chicago, IL 60615-5698  
(312) 324-8000*

# **CATHOLIC THEOLOGICAL UNION**

## **A GRADUATE SCHOOL OF MINISTRY**

### **COMMUNITIES PARTICIPATING IN THE UNION**

#### **THE AUGUSTINIANS**

Province of Our Mother of Good Counsel  
(Corporate Member)

#### **THE CLARETIANS**

Eastern Province (Corporate Member)

#### **CLERICS OF SAINT VIATOR**

Chicago Province (Corporate Member)

#### **COMBONI MISSIONARIES OF THE HEART OF JESUS**

North American Province  
(Corporate Member)

#### **CONGREGATION OF THE BLESSED SACRAMENT**

St. Ann Province

#### **CONGREGATION OF THE HOLY GHOST**

Eastern Province (Corporate Member)  
Western Province

#### **CONGREGATION OF THE ORATORY OF ST. PHILIP NERI (ORATORIANS)**

Rock Hill, SC

#### **THE CROSIERS**

U.S. Province

#### **THE FRANCISCANS**

Assumption Province (Corporate Member)  
Sacred Heart Province (Corporate Member)  
St. John the Baptist Province  
(Corporate Member)  
Holy Family Custody

#### **THE FRANCISCAN CAPUCHINS**

St. Joseph Province (Corporate Member)

#### **THE FRANCISCAN CONVENTUALS**

St. Bonaventure Province

#### **CATHOLIC FOREIGN MISSION**

#### **SOCIETY OF AMERICA/MARYKNOLL**

Maryknoll, NY (Corporate Member)

#### **MISSIONARY OBLATES OF MARY IMMACULATE**

Central United States Province  
(Corporate Member)  
St. John the Baptist Province

#### **MISSIONARIES OF THE SACRED HEART**

U.S.A. Province (Corporate Member)

#### **THE NORBERTINES**

St. Norbert Abbey

#### **THE PASSIONISTS**

Holy Cross Province (Corporate Member)  
St. Paul of the Cross Province

#### **PONTIFICAL INSTITUTE FOR FOREIGN MISSIONS**

U.S. Province

#### **PRIESTS OF THE SACRED HEART**

North American Province

#### **REDEMPTORIST FATHERS AND BROTHERS**

St. Louis Province (Corporate Member)

#### **ST. NICHOLAS DIOCESE OF THE UKRAINIAN CATHOLIC CHURCH**

Chicago

#### **THE SERVITES**

Eastern Province (Corporate Member)

#### **SOCIETY OF THE DIVINE WORD**

Chicago Province (Corporate Member)

#### **SOCIETY OF THE PRECIOUS BLOOD**

Cincinnati Province  
Kansas City Province

#### **SOCIETY OF ST. COLUMBAN**

American Region (Corporate Member)

#### **THE XAVERIAN MISSIONARIES**

U.S.A. Province (Corporate Member)

# Academic Calendar

**1991—92**

## Fall Quarter

September 25-27	Orientation
September 27	Registration for new students; late registration for continuing students
September 30	Classes begin
October 7	Last date for withdrawing from courses prior to application of refund policy
November 19-20	Registration for Winter Quarter
November 19	Evening registration for commuting students
Nov. 28-Dec. 1	Thanksgiving Recess
December 9-13	Week of study and examinations
December 13	Fall Quarter Ends

**1992—93**

September 23-25
September 25
September 28
October 5
November 17-18
November 17
November 26-29
December 7-11
December 11

## Winter Quarter

January 3	Registration for new students; late registration for continuing students
January 6	Classes begin
January 13	Last date for withdrawing from courses prior to application of refund policy
January 30	Graduation applications due
February 25-26	Registration for Spring Quarter
February 25	Evening registration for commuting students
March 16-20	Week of study and examinations
March 20	Winter Quarter ends
March 20-29	Spring Break

January 4
January 4
January 11
January 29
February 23-24
February 23
March 15-19
March 19
March 19-28

## Spring Quarter

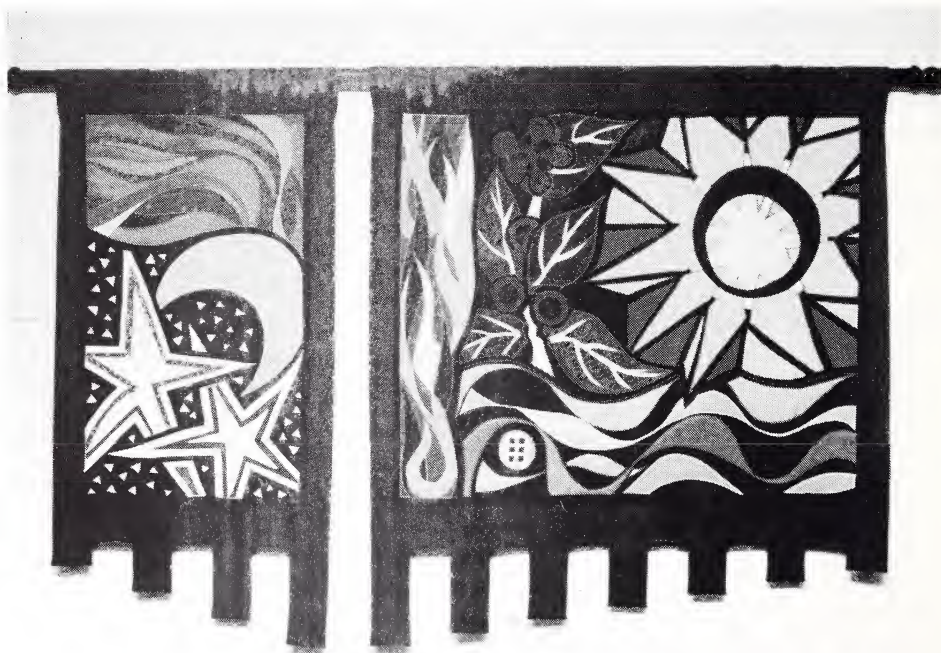
March 27	Registration for new students; late registration for continuing students	March 26
March 30	Classes begin	March 29
April 1	Last date for submitting final draft of M.A. Thesis for June graduation	April 1
April 6	Last date for withdrawing from courses prior to application of refund policy	April 5
April 17-20	Easter Recess	April 9-12
May 5	All pastoral competencies due for June Graduation	May 4
May 19-20	Registration for Summer Programs and Fall Quarter	May 18-19
May 19	Evening registration for commuting students	May 18
May 22	Last date for submitting M.T.S. Project for June graduation	May 21
May 22	Last date for M.A. Thesis approval for June graduation	May 21
May 25	Last date for submitting Pastoral Mission Statement for June graduation	May 24
June 4	Graduation	June 3
June 5	Spring Quarter ends	June 4

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# General Information

## HISTORY AND PURPOSE

Catholic Theological Union was founded in 1967 as a creative response to the call sounded by Vatican II for a renewed theological education for priesthood. Three religious orders originally sponsored the school: the Franciscans of Sacred Heart Province, the Servites of the Eastern U. S. Province and the Passionists of Holy Cross Province. The school was incorporated pursuant to the laws of the State of Illinois in November 1967. Classes began in the fall quarter of 1968, with a faculty of 24 and an enrollment of 108. In January 1972, Catholic Theological Union was accredited by the American Association of Theological Schools. The North Central Association of Colleges and Secondary Schools granted accreditation in March 1972.

Since its founding, other religious communities have designated Catholic Theological Union as their official theologate: the Augustinians (1968), the Norbertines (1968), the Cincinnati Province and Kansas City Province of the Society of the Precious Blood (1968), the Missionaries of the Sacred Heart (1969), the Society of the Divine Word (1970), the Eastern Province of the Congregation of the Holy Ghost (1971), the Claretians (1972), the Viatorians (1972), the Xaverian Missionaries (1973), the Crosiers (1974), the Comboni Missionaries of the Heart of Jesus (1976), the Pontifical Institute for Foreign Missions (1976), the St. Nicholas Diocese in Chicago for Ukrainian Catholics (1978), the Priests of the Sacred Heart (1979), the Assumption Province of the Franciscans (1980), the Congregation of the Blessed Sacrament (1980), the St. Paul of the Cross Province of the Passionists (1981), the Capuchins (1982), the St. John the Baptist Province of the Franciscans (1982), the Society of St. Columban (1984), the Redemptorist Fathers and Brothers (1984), the Central United States Province of the Missionary Oblates of Mary Immaculate (1985), the Western Province of the Congregation of the Holy Ghost (1985), the Oratorians (1987), the Maryknoll Missionaries (1988), the St. John the Baptist Province of the Missionary Oblates of Mary Immaculate (1988), and the St. Bonaventure Province of the Franciscan Conventuals (1988).



## GENERAL INFORMATION

### HISTORY AND PURPOSE

### LOCATION

### CAMPUS

### LIBRARY

### CHICAGO RESOURCES FOR THEOLOGICAL EDUCATION

### UNIVERSITY OF CHICAGO

### LECTURESHIPS

### STAUROS, U. S. A.

Catholic Theological Union is unique among schools of theology and seminaries. It is not a coalition of independent schools. Rather, the participating orders closed their individual theologates and merged their resources into one school, with one administration and faculty. Control is vested in the Board of Trustees. The school has the advantage of unity of administration and breadth of tradition and support and has been accepted by its peers in the world of theological education.

Catholic Theological Union is the largest Roman Catholic school of theology in the United States, serving 32 provinces and abbeys of religious men as an official theologate. It also serves other students, lay and religious, in the preparation for ministry. One out of every eight religious priesthood candidates in the United States is trained at Catholic Theological Union.

A living sense of purpose guides a school more effectively than any written statement. From the very beginning, it was understood that Catholic Theological Union would be a school of ministry. Theology would be directed to practice. The by-laws concisely stated this objective: to train and teach aspirants to the Roman Catholic priesthood so that they may be fully qualified to meet the requirements of such priesthood.

As a school grows, a periodic review of its purposes is necessary. In 1991, Catholic Theological Union reviewed its goals and adopted a new Identity and Mission Statement:

#### **Identity**

Catholic Theological Union is a graduate school of theology and ministry sponsored by Roman Catholic religious institutes and societies of apostolic life. In response to the renewal of the Second Vatican Council, the school's founders chose to unite their seminaries in order to educate more creatively for the religious priesthood and to locate the school near other graduate schools of theology and the University of Chicago in order that students and faculty may benefit from and contribute to theological scholarship and ministerial formation in an urban, ecumenical and university setting. Reflecting the diverse cultures, nationalities and races of the women and men who make up the CTU community, the school sees the pursuit of justice, inclusivity and collaboration as integral to its ethos.

#### **Mission**

The primary mission of Catholic Theological Union is the academic and pastoral formation of students preparing for the priesthood and for a variety of other ministries in the United States and around the world. The school also provides continuing theological education for

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## **HISTORY AND PURPOSE**

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clergy, religious and lay persons. CTU is committed to theological education and scholarship within a community of faith in interaction with a living Catholic tradition and ecumenical, interfaith and cross-cultural perspectives and resources. Through its degree programs and other educational and formational opportunities CTU strives to educate effective leaders for the church whose mission is to witness Christ's good news of justice, love and peace to people of all nations.

The central focus of Catholic Theological Union is the priesthood candidate. In the spirit of the *Program of Priestly Formation*, the school has adapted its programs to the present needs of church and society. Today, such adaptation involves an additional commitment to education for the wide variety of ministries emerging in the church, for women and men, religious and lay, as well as continuing education for those already involved in ministry, both ordained and non-ordained. Half of Catholic Theological Union's current students are among those preparing for such ministries or are in programs of continuing education for their current ministries.

**LOCATION**

Catholic Theological Union is located in Hyde Park on Chicago's south side. This is a cosmopolitan, stably integrated community, with a strong sense of identity. Within walking distance are shopping centers, theaters, restaurants, churches, parks, the Lake Michigan beaches and the Museum of Science and Industry. Downtown Chicago is fifteen minutes away by car or rapid transit. More importantly, Catholic Theological Union is close to the Divinity School of the University of Chicago and to several schools of theology in the area: Chicago Theological Seminary, Lutheran School of Theology at Chicago, Meadville/Lombard Theological School and McCormick Theological Seminary.

**CAMPUS**

Catholic Theological Union occupies three buildings on Cornell Avenue. Five floors of the ten-story building at 5401 South Cornell Avenue provide space for classrooms, administrative and faculty offices, library, dining and lounge facilities, meeting rooms and audio-visual laboratory. Additional faculty office and classroom facilities are located in the building at 5326 South Cornell.

Living quarters for some of the religious communities of men occupy five floors of the building at 5401 South

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**HISTORY  
AND  
PURPOSE**

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**LOCATION**

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**CAMPUS**

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Cornell Avenue. Living quarters for other students are located in the 5326 and 5420 buildings. Both efficiency and one-bedroom apartments are available.

### THE LIBRARY

The Catholic Theological Union Library contains 90,000 volumes, providing resources for study and research by students and faculty members. It currently receives over 540 periodicals. In addition to the general theological holdings, the library has special collections in mission studies, history of religions and homiletics.

The Association of Chicago Theological Schools' libraries, one of the largest theological bibliographical resources in the Western hemisphere, consisting of more



than 1,200,000 volumes in theology and allied fields, are available to students enrolled in CTU. A courier service circulates books and periodicals for inter-library loans.

Membership in the Association of Chicago Theological Schools, the Chicago Library System, the Illinois Library Computer System Organization and the On-line Catalog Library Cooperative allows library patrons access to other library resources in the city of Chicago, the state of Illinois, and the rest of the nation.

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### LIBRARY

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## CHICAGO RESOURCES FOR THEOLOGICAL EDUCATION

From its earliest days, Chicago has been a major cosmopolitan center, with its many neighborhoods representing a wide variety of racial and ethnic groups, as well as a broad spectrum of cultural and religious traditions.

In recent years, Chicago has also become one of the largest centers of theological education in the world. Its 12 seminaries with over 4000 students and 400 faculty make Chicago an unequalled resource for the study of theology and ministry.

Catholic Theological Union enjoys a variety of collaborative relationships with the other theological institutions of the city, through two distinctive interlocking consortia.

The school works closely with four other institutions in Hyde Park, who together form the *Hyde Park Cluster of Theological Schools*. The other institutions are the Chicago Theological Seminary (United Church of Christ), Lutheran School of Theology at Chicago, Meadville/Lombard Theological School (Unitarian/Universalist Association) and McCormick Theological Seminary (Presbyterian Church, USA). The Hyde Park Cluster works to develop coordinated and joint programming as well as other academic services to students and faculty.

The *Association of Chicago Theological Schools* represents another form of collaboration. Its membership includes the five Hyde Park schools plus Bethany Theological Seminary (Church of the Brethren) and Northern Baptist Theological Seminary, both located in the western suburbs, and five northside schools, Garrett-Evangelical Theological Seminary (United Methodist), North Park Theological Seminary (Evangelical Covenant), Saint Mary of the Lake University (Roman Catholic), Seabury-Western Theological Seminary (Episcopal) and Trinity Evangelical Divinity School (Evangelical Free Church). The Association fosters student cross-registration, coordination of library access and acquisition, faculty discussion and communication among the schools. It offers to

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**CHICAGO  
RESOURCES  
FOR  
THEOLOGICAL  
EDUCATION**

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the 4000 students in its 12 schools more than 1000 courses annually and library collections in excess of 1.2 million volumes, with nearly 5000 currently received periodical subscriptions. Further information on the Association may be found in the current edition of its *Announcements*.

The participating institutions in each of these groups maintain educational autonomy and grant their own degrees. Each school also preserves its confessional identity and theological traditions. Catholic Theological Union's participation follows the guidelines set down in the *Ecumenical Directory* of the Secretariat for Promoting Christian Unity and in the *Program of Priestly Formation* of the National Conference of Catholic Bishops.

Students may enroll in courses in any of these 12 schools without additional tuition or registration charge upon approval of their academic advisors and the Registrar. They enjoy library privileges in these schools at no charge.

### THE UNIVERSITY OF CHICAGO

Catholic Theological Union is located near the campus of the University of Chicago, one of the great research institutions in the world. Its Divinity School is renowned for historical research and the preparation of teaching scholars.

A special plan of biregistration permits CTU students to register for courses in the University at a substantial reduction of tuition.

By special arrangement, certain M.Div. students may pursue a coordinated sequence of study whereby they may receive the M.Div. degree from Catholic Theological Union and the Ph.D. degree thereafter from the University of Chicago's Divinity School. Details on this arrangement may be found in the M.Div./Ph.D. section of the catalog.

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**CHICAGO  
RESOURCES  
FOR  
THEOLOGICAL  
EDUCATION**

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**UNIVERSITY  
OF CHICAGO**

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**LECTURESHIPS**

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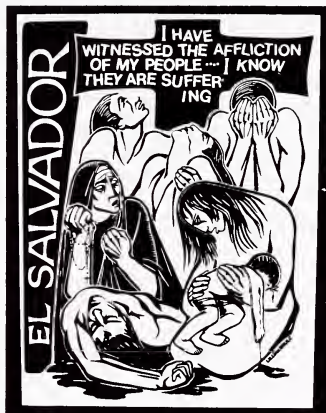
### LECTURESHIPS

In 1968 the Jewish Chautauqua Society established a resident lectureship in Judaism at Catholic Theological Union for the purpose of providing offerings in Jewish studies in the curriculum. Hayim Goren Perelmuter, Rabbi

Emeritus of Congregation K.A.M. Isaiah Israel and past President of the Chicago Board of Rabbis, has served as Chautauqua Professor of Jewish Studies at Catholic Theological Union under this endowment since 1968.

The Northern Province of the Society of the Divine Word established the Divine Word Scholar-in-Residence in 1976 to bring instructors from other countries to teach at Catholic Theological Union. These lecturers offer courses for one or more quarters during the academic year. Other participating communities at Catholic Theological Union have periodically supported visiting lectureships to enrich the offerings in the school's curriculum.

**"El Salvador"**  
Lillian Brulc



**STAUROS, U.S.A.**

STAUROS, U.S.A. is an ecumenical, not-for-profit organization which promotes studies and programs on specific areas of human suffering from a religious point of view. Stauros, U.S.A. has been located at Catholic Theological Union since 1981. Its activities include publication of the bi-monthly Stauros Notebook which presents articles and resource material on suffering drawn from Scripture, theology, other disciplines and personal histories. It also conducts programs on suffering, on behalf of the suffering and on the mystery of Redemption. A strong focus of Stauros, U.S.A. is advocacy on behalf of and with persons who are disabled.

The parent organization, Stauros International, was founded in Belgium in 1972. The international secretariat continues to be located in Belgium. It produces a specialized bibliography on publications (English, French, German, Spanish and Italian) on suffering and issues scholarly bulletins. Harry Gielen, C.P., is the Director of the international secretariat. Ardis Cloutier, O.S.F., the Executive Director of STAUROS, U.S.A., is a 1990 M.T.S. graduate of Catholic Theological Union.

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**STAUROS,  
U.S.A.**

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# Fees and Financial Aid

All tuition and fees are subject to annual review and change. Current rates for tuition and other fees can be found in the *Announcements* insert.



## **FEES AND FINANCIAL AID**

### **PAYMENT POLICY**

### **REFUND POLICY**

### **FINANCIAL AID**

### **SPECIAL SCHOLARSHIPS**

### **PAYMENT POLICY**

Payment of tuition and fees is due within the first thirty days of each quarter. Housing is billed monthly. Late payment is subject to a 1% penalty per month on the unpaid balance. Students may request special payment plans; in such cases, they must contact the Comptroller at the start of the quarter to make these arrangements and to have them confirmed in writing. Students with outstanding bills will be permitted to register for the following quarter on a conditional basis only; unpaid balances may not be carried past the following quarter or into the next academic year. Catholic Theological Union reserves the right to withhold registration, library privileges, transfer of credits, diplomas and transcripts until all charges and penalties have been paid in full.

### **REFUND POLICY**

To withdraw from courses, students must follow the procedures as outlined by the Registrar's Office. Refunds are available according to the following schedule:

within the first week of each quarter . . . .	full refund
within the second week of each quarter . . . .	75% refund
within the third week of each quarter . . . .	60% refund
within the fourth week of each quarter . . . .	40% refund
within the fifth week of each quarter . . . .	15% refund
after the fifth week of each quarter . . . . .	no refund

### **FINANCIAL AID**

The cost of education at Catholic Theological Union may exceed the financial resources of some students. The school offers financial aid derived from limited scholarship funds to offset some of these costs. This aid is available to students who are undertaking degree programs and is given in the form of tuition remission grants. The school also assists students in applying for federal loans for graduate level study. In addition, there are opportunities for student employment.

All financial aid is awarded in quarterly increments for a period of one year or less. Awards are renewable based on applications submitted annually in the spring of the year. Students must complete a financial aid application by the following dates:

Returning Students — March 15

Matriculating Students — 60 days prior to the beginning of the quarter



### **SPECIAL SCHOLARSHIPS**

In addition to the general scholarship fund, there are a number of specialized funds and programs:

Through the International Women Scholarship Fund CTU offers a limited number of one-year scholarships

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**SPECIAL  
SCHOLARSHIPS**

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(up to \$10,000) to International Women seeking to study for Roman Catholic Ministry in their own country.

The McCauley Scholarship Fund is intended for the support of women students of ministry at CTU.

The Augustus Tolton Scholarship Fund is for the support of African American students preparing for ministry in the Archdiocese of Chicago.

The Carroll Stuhlmueller Scholarship Fund contributes to the support of students in the area of scripture and spirituality. First priority is given to international women.

CTU also participates in a "partnership" grant program for students who are engaged in ministry at the same time they are pursuing full or part-time studies. Interested students should consult the Dean of Students.

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## **SPECIAL SCHOLARSHIPS**

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## Student Life

The Dean of Students and Community Services is the administration's representative for matters of student life at Catholic Theological Union. The Dean of Students and Community Services works with the Student Executive Committee and the Formation Council and serves as liaison between these bodies and the administration. The Dean facilitates networking among the various communities and individuals who comprise the Catholic Theological Union. The participating communities of the Union provide for the spiritual formation of their members; the Dean of Students provides opportunities and assistance to other students not sponsored by the participating communities ("independent students") in their integration of study, ministry and personal growth.

The Student Services Office offers a broad range of assistance to CTU students and personnel. These services include information on spiritual direction and counseling resources, CTU scholarship programs and Stafford Loans, ministry placement, health insurance and immigration forms. Student Services handles housing for independent students and other CTU residents. The office is a

### **STUDENT LIFE**

### **STUDENT EXECUTIVE COMMITTEE**

### **FORMATION COUNCIL**

### **GUIDANCE COUNSELING WORSHIP**

### **HOUSING**

### **FOOD SERVICE**

### **RECREATIONAL FACILITIES**

clearing house for scheduling and publicizing school events. The office serves as liaison with the University of Chicago Health Service and recreational facilities.

These services and other opportunities are detailed in the *Catholic Theological Union Student Handbook*, available from the Dean of Students and Community Services.

### **STUDENT EXECUTIVE COMMITTEE**

The basic organ of student opinion and action at Catholic Theological Union is the Student Executive Committee. The SEC coordinates various areas of student responsibility and participation in Catholic Theological Union life. Through its representatives on the CTU Senate, on the Student Affairs Committee of the Board of Trustees, and on principal committees, the SEC communicates student viewpoints on issues of school policy and direction. Representatives of the participating communities and of the independent students compose the SEC; additionally, those students appointed to the various school committees serve on this body. A president and vice-president elected by the entire student body head the SEC. The Student Executive Committee represents the students in matters dealing with the faculty and administration, as well as student concerns in the other schools of the Association of Chicago Theological Schools. The SEC works closely with the Dean of Students and Community Services.

### **FORMATION COUNCIL**

The directors of formation of all the participating communities at Catholic Theological Union and the Dean of Students compose the Formation Council. The Council serves as a forum through which the directors share insights and experiences regarding spiritual formation. In certain instances the Formation Council may agree upon common policies in matters which affect the religious well-being of the student body, and in particular of the students from the participating religious communities, and make recommendations to the administration. Formation directors engage in the academic life of the school by attending faculty meetings, serving on school committees and, in particular cases, by holding joint appointments as CTU faculty and community formation staff.

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**STUDENT  
EXECUTIVE  
COMMITTEE**

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**FORMATION  
COUNCIL**

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The Formation Council also places two representatives on the Catholic Theological Union Senate.

## **GUIDANCE, COUNSELING AND WORSHIP**

In the matter of academic guidance, each student, upon being admitted to the school, is assigned an academic advisor.

The participating communities of Catholic Theological Union generally provide resources in the area of counseling and spiritual direction for their student members. For independent students, referral for counseling and spiritual direction is available through the office of the Dean of Students and Community Services.

Each of the participating communities celebrates daily liturgies in which all students are welcome. Additionally, Catholic Theological Union, through its Liturgy Committee, sponsors all-school liturgies several times per quarter. These celebrations are important features of the school's life as a faith community.

## **HOUSING**

Participating communities of the Catholic Theological Union generally provide housing for their own students. Housing for independent students is available at 5326 and 5420 South Cornell. Students desiring to lease the efficiency or one-bedroom units in these buildings should make application through the Dean of Students and Community Services. Housing requests should be made as soon as possible after admission to the school and not later than 30 days prior to the beginning of the quarter. If Catholic Theological Union housing is unavailable, the Dean of Students and Community Services will assist students searching for other suitable accommodations.

Several of the religious communities of men have their residence in the 5401 South Cornell building. Private rooms with baths are available in the 5401 building to other male students as well. A residents' lounge is available for independent students in the 5401 and 5326 buildings. Inquiries as to availability of rooms in the 5401 building should be directed to the Dean of Students and should be received at least 30 days prior to the beginning of a quarter.

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**GUIDANCE  
COUNSELING  
WORSHIP**

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**HOUSING**

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## **FOOD SERVICE**

Catholic Theological Union has a cafeteria-style food service which is open to all school personnel. Meals may be purchased on a quarterly contract or a meal-ticket plan. Residents in 5401 are required to be on the food service.

Housing and food service prices are subject to periodic review and change. Current charges may be ascertained through inquiry to the Dean of Students.

## **RECREATIONAL FACILITIES**

Recreational facilities are available nearby as well as throughout the city. At a short distance from the school, the majestic Lake Michigan shoreline provides an apt setting for meditation, walking, jogging and cycling. Beaches and parks for studying, sunning, picnicking and general enjoyment are all within a few blocks. Golf is available in nearby Jackson Park; tennis courts can be found at Jackson Park as well as close-at-hand Cornell Park. Indoor facilities in the area offer opportunities for swimming, racquetball, tennis and fitness exercise. On payment of an annual fee, Catholic Theological Union students are eligible to use the University of Chicago's extensive athletic facilities.

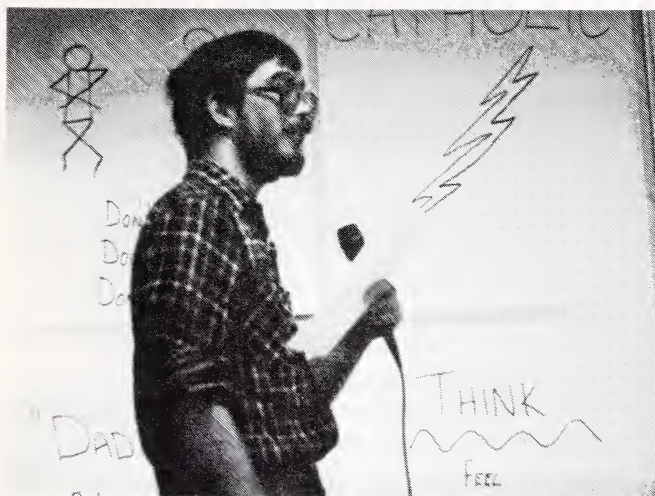
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**FOOD SERVICE**

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**RECREATIONAL  
FACILITIES**

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## General Regulations

### ADMISSION TO CATHOLIC THEOLOGICAL UNION AND ITS PROGRAMS

Catholic Theological Union, as a school for ministry in the Roman Catholic tradition, aims at providing quality education for persons interested in ministry. Consequently, all its programs are open to all serious and qualified students, male and female, who wish to prepare themselves for ministries in this tradition.

#### Pre-Theological Study

Pre-theological studies have been the object of extensive research and consultation in recent years. Both the *Program of Priestly Formation* and the Association of Theological Schools give guidelines about the understandings and skills prerequisite to theological education. Catholic Theological Union concurs with these statements and has adapted its admission requirements and regulations to their spirit.

### GENERAL REGULATIONS

### ADMISSION REQUIREMENTS

### ACADEMIC REGULATIONS

## **General Admission Requirements**

The following are requisite for general admission to Catholic Theological Union:

- A bachelor's degree or its equivalent from an approved college or university.
- A completed application form.

The application form may be obtained from the Admissions Office. Applications from students of participating communities are due April 15. Applications from all other students are due six weeks prior to the quarter in which students plan to enter Catholic Theological Union. Late applications will be accepted, but no guarantee can be given of admission processing in time to begin the following quarter. In such cases, students may be admitted conditionally at the discretion of the Admissions Committee.
- Payment of the matriculation fee to the Admissions Office.
- Submission of official copies of all college transcripts to the Admissions Office.
- Letters of Recommendation.

In applying for a degree or for studies leading to a certificate, three letters are required.

In the case of priests and deacons or members of religious institutes which are not participating communities of Catholic Theological Union, one of these letters must be from an official representative of their diocese or institute.

Applicants from Catholic Theological Union's participating communities need not submit letters, since permission from a participating community constitutes adequate recommendation. If the community withdraws its sponsorship or if the student leaves the community, Catholic Theological Union requires the presentation of three letters of reference and a new application requesting re-admission.

In applying for continuing education or special student status, one letter is required.

This letter must come from a person who can

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## **ADMISSION REQUIREMENTS**

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testify to the applicant's ability to undertake graduate study in ministerial education.

Again, applicants from Catholic Theological Union's participating communities need not submit this letter.

Catholic Theological Union reserves the right to require personal interviews with admissions officials and formal evaluation of applicants.

## **ACADEMIC REGULATIONS**

### **Student Classification**

Students are admitted to studies toward degree programs after completion of admission requirements of the respective programs. They may apply for degree candidacy after completion of more than 25% but less than 33% of study toward the respective degree. Specific requirements for degree candidacy in the various degree programs are listed in the respective program manuals.

Generally, persons already engaged in ministry who are seeking further professionalization and updating but are not choosing another degree program enroll in the *continuing education program*.

*Special student* status is normally reserved to those who have not yet decided on a degree program or who are enrolling for a specific and closely defined objective such as courses for initial formation purposes or cross-cultural mission preparation. Renewal of special student status beyond one year is contingent upon the recommendation of instructors at Catholic Theological Union and review by the Admission Committee.

Students enrolling for at least nine hours per quarter are classified as full-time students. All others are part-time students.

### **Registration**

Registration takes place in advance of the quarter on the dates announced in the academic calendar. Late registration is allowed on the dates so designated in the calendar. Registration after these dates cannot be guaranteed.

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**ADMISSION  
REQUIREMENTS**

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**ACADEMIC  
REGULATIONS**

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## Changes in Registration

Changes in registration are allowed through the first week of the quarter without academic or financial penalty. After the first week, refund policies for withdrawals apply. (See "REFUND POLICY," p. 12)

## Class Schedule and Course Load

Catholic Theological Union operates on the quarter system, with three eleven-week quarters per year. Most courses are offered for 3 quarter credit hours, and meet 150 minutes per week for 10 weeks, with the eleventh week for study and examinations. Classes are scheduled Monday through Thursday during the day. Evening courses and some weekend intensives are also offered.

The normal course load is 4 courses (12 credit hours) per quarter. With the permission of their academic advisor, students may register for an additional course.

Course offerings are arranged so that one may pursue an M.T.S. or M.A. degree in most areas of concentration completely by means of evening and weekend courses. The sequence of these courses is scheduled on a two-year cycle.

## Grading and Standards of Progress

Grades are given at the end of each quarter and published by the Registrar. The student's academic advisor keeps a progressive checklist of advancement toward completion of hour and area requirements.

Catholic Theological Union uses the letter grade system and also the pass-fail system for some courses. Grades are given and computed according to the following schedule:

A	=	Excellent	four quality points
B	=	Good	three quality points
C	=	Fair	two quality points
D	=	Poor	one quality point
F	=	Failure	no quality points
P	=	Pass	
WP	=	Withdrew passing	
WF	=	Withdrew failing	
I	=	Incomplete	
PI	=	Permanent Incomplete	

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## ACADEMIC REGULATIONS

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Students must have a minimum 3.0 cumulative quality point average in a degree program in order to graduate. Students falling below this cumulative average for two consecutive quarters are subject to probation. Students failing to show improvement are subject to dismissal unless there are extenuating circumstances.

Catholic Theological Union reserves the right to dismiss students whose academic progress or whose adjustment to the school is unsatisfactory. Students dismissed for poor scholarship cannot be readmitted to the degree program.

### **Withdrawals**

Students may withdraw from any course up to the end of the seventh week of the quarter if permission of their advisor is obtained. They must follow the procedures outlined by the Registrar's Office. The grade "WP" or "WF" will be entered on their transcript for courses from which they have withdrawn. Refund policies outlined by the Business Office will be applied (see p. 12).

### **Incompletes**

Students who fail to finish work by a quarter's end may petition an instructor for an extension of time to complete coursework up to the end of the next quarter. If work is not completed by that time, the instructor will award either an "F" or a "PI" for the course. In those instances, no credit will be given for the course. The course may be repeated but the student must register and pay tuition again according to the normal procedures of the school.

Petitions for extensions and copies of the policy and procedures on Incompletes are available in the Registrar's Office.

### **Failures**

No credit is given for a course in which a student receives an "F." If the course is required, it must be successfully completed before the student takes courses for which it is a prerequisite or before graduation.

### **Transfer of Credit**

Previously earned graduate credit in theology may be transferred to Catholic Theological Union. Ordinarily, no more than 9 hours may be transferred into M.A. and M.T.S. programs; no more than 36 quarter credits may be transferred into the M. Div. program. No credits from

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## **ACADEMIC REGULATIONS**

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courses graded below "B" can be transferred. Decisions about credit transfers are made by the degree program directors. Credits will be recognized only after the student has successfully completed one year of academic work at Catholic Theological Union.

### **Advanced Standing**

Students entering M.Div. and M.T.S. programs may petition to receive advanced standing for previous work done in foundational areas. If the petition is granted, hours in those foundational areas then become elective. Petitions for advanced standing are to be directed to the program director who approves and forwards them to the Office of the Academic Dean.

### **Credit by Examination**

Credit by examination may be sought in many foundational areas and in select advanced areas in the M.Div. and M.T.S. programs. Procedures for seeking credit by examination are outlined in the M.T.S. and M.Div. Manuals.

### **Credit by Cross-Registration**

Students enrolled at Catholic Theological Union enjoy the possibility of enrolling in a number of other Chicago theological schools. They may enroll (at no additional tuition charge) at any of the other eleven member schools of the Association of Chicago Theological Schools (Bethany Theological Seminary, Chicago Theological Seminary, Garrett-Evangelical Theological Seminary, Lutheran School of Theology, McCormick Theological Seminary, Meadville/Lombard Theological School, North Park Theological Seminary, Northern Baptist Theological Seminary, St. Mary of the Lake University, Seabury-Western Theological Seminary, and Trinity Evangelical Divinity School).

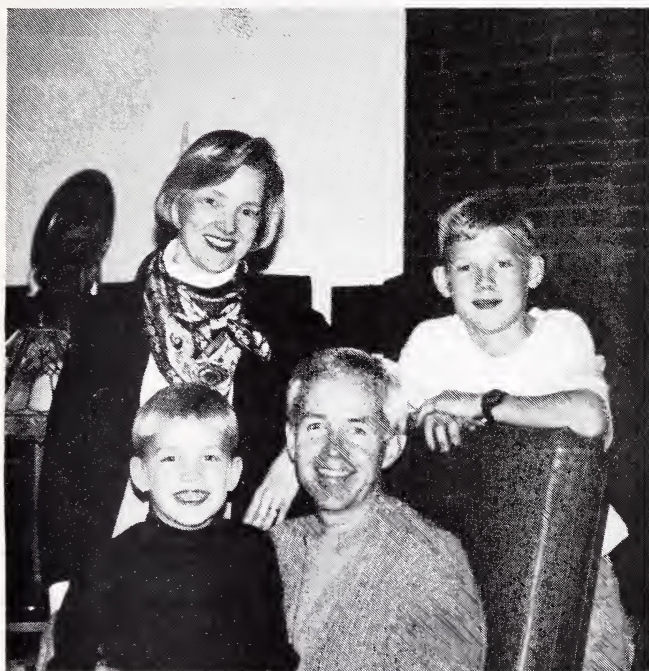
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## **ACADEMIC REGULATIONS**

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Catholic Theological Union enjoys a relationship whereby its students may also enroll in courses at the University of Chicago with significant reduction in tuition. Details may be obtained from the Registrar's Office.

Credit for courses taken in the schools mentioned above may be applied toward Catholic Theological Union degree requirements. Up to one-third of a student's work may be done in these schools, and by special arrangement this may be increased to one-half.



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## **ACADEMIC REGULATIONS**

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# Academic Programs

## ACADEMIC PROGRAMS

### MASTER OF DIVINITY (M.DIV.)

### MASTER OF ARTS IN THEOLOGY (M.A.)

### MASTER OF THEOLOGICAL STUDIES (M.T.S.)

### M.DIV./Ph.D. SEQUENCE

### CONCENTRATIONS

### CONTINUING EDUCATION

### SPECIAL AREAS OF MINISTRY

### OFF - CAMPUS STUDY OPPORTUNITIES

## The Catholic Theological Union Curriculum

Catholic Theological Union is a graduate school of theology and ministry. Program options in its curriculum include the following: Master of Divinity, Master of Arts in Theology, Master of Theological Studies, Certificate in Biblical Spirituality, Certificate in Liturgical Studies and Certificate in Pastoral Studies.

The school's central mission is the academic and pastoral formation of students preparing for the priesthood and for a variety of other ministries in the United States and around the world. In keeping with that mission, the fundamental goal of the curriculum is to provide both theological learning and professional development in ministry and to invite students into an educational process which promotes dialogue and integration between theology and the practice of ministry.

The educational process also aims to be responsive to the larger cultural and religious pluralism of the world reflected in the school's international student body, in the ecumenical association of theological schools and the urban context within which the school carries on its study of theology and ministry. Accordingly, in its curriculum and common life, the school seeks to foster cross-cultural awareness and sensitivity, ecumenical and inter-faith dialogue and concern for peace, justice and the equality of all people.

More specific curricular objectives are given with each of the degree programs.

### MASTER OF DIVINITY (M.DIV.)

#### Aim of the Program

Catholic Theological Union's Master of Divinity degree is a graduate professional program. The program is open both to candidates for the ordained ministry and to lay and religious women and men who will not be ordained. It seeks to prepare candidates for pastoral leadership in a pluralistic world in a variety of ministerial contexts.

The M.Div. program combines theological education, guided ministerial experience, and structures for integrative reflection. As a first professional degree, the M.Div. aims to provide a generalist preparation for ministry, while allowing for some concentration within its broad framework.

The M.Div. degree attests that its bearer has attained an initial readiness to engage in full-time pastoral ministry in the Roman Catholic Church. In this context, "initial readiness" means that the graduate has appropriated the Catholic tradition, possesses the ability to communicate it effectively and to engage in pastoral practice faithful to it, and is aware of the need for ongoing education and formation in ministry.

### **Admission Requirements**

In addition to the general admission requirements outlined above, the following are normally prerequisite for admission to the M.Div. program:

- fifteen semester hours of philosophy (These will provide adequate exposure to the major historical periods of philosophical thought. Other recommended areas are philosophical anthropology, epistemology, and metaphysics.)
- three semester hours in sociology
- six semester hours in psychology (Experimental psychology and personality theory are recommended.)

Students intending to come to Catholic Theological Union are advised to consider other areas important for ministry: e.g., the classical roots of their own cultures and traditions and languages such as Latin and Greek. Entering students will also possess facility in reading, writing and speaking English.

### **Program Options and Requirements**

The program is divided into foundational and advanced areas. Requirements on the foundational level are common for all M.Div. candidates and include courses, colloquia and, normally, supervised ministry experience, totaling 36 quarter hours.

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**M. DIV.**

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Requirements on the advanced level include courses, supervised ministry experience with a concomitant colloquium and the integrating seminar. In most instances, the course requirements are by area rather than by specific course.

On the advanced level, candidates may choose between two tracks for the basic shape of their program. The first track is particularly suited to the needs of lay and religious women and men who will not be ordained. This track requires a total of 72 quarter hours beyond the 36 quarter hours required on the foundational level. The second track seeks to implement faithfully the guidelines of the 1981 *Program of Priestly Formation* and is designed for priesthood candidates. This track requires a total of 105 quarter hours beyond the 36 quarter hours required on the foundational level. The M.Div. program of individual students in either of these tracks can also be tailored or expanded to fulfill the requirements of a sponsoring agency or religious community and the needs of their future ministry.

### Foundational Requirements

The foundational requirements are distributed as follows:

Courses/ areas	Hrs
Old Testament Introduction	3
New Testament Introduction	3
Church History Survey	6
Introduction to Christian Ethics	3
Introduction to Social Ethics	3
Introduction to Theology	3
Introduction to Pastoral Care and Counseling	3
Introduction to Liturgy	3

### Supervised Ministry

Ministry Practicum I	9
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### Colloquia

Six colloquia sessions (e.g., in cross-cultural ministry, ministry and spirituality, etc.)

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## M.DIV.

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**Advanced Requirements**

The advanced requirements for the two tracks are distributed as follows.

**Track I**

**Courses/ areas**

Bible	Prophets	3
	Old Testament area	3
	Gospel	3
	Paul	3
Canon Law	Canon Law area	3
Cross-Culture	Structures of Religious Experience or Experience of Religion	3
Ethics	Ethics area	6
Liturgy and Sacraments	Initiation and Eucharist	3
Preaching	Introduction to Liturgical Preaching	3
Spirituality and Pastoral Ministry	Pastoral Care and Counseling	3
	Pastoral Ministry or Spirituality	3
	Prayer or Spiritual Direction	3
Theology	God	3
	Christ	3
	Church and Ministry	3
	Origins and Eschatology	3
General electives		18

**Supervised Ministry**

[Ministry Practicum II is taken by those exempted from Ministry Practicum I]

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**M. DIV.**

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## Track II

### Courses/ areas

Bible	Pentateuch or Deuteronomic	
	Corpus	3
	Prophets	3
	Psalms or Wisdom	3
	Synoptics	3
	Johannine Literature	3
	Pauline Literature	3
Canon Law	Church and Structure	3
	Sacramental Law	3
Church History	Specific Period or Movement in Church History	3
Cross-Culture	Structures of Religious Ex- perience or Experience of Religion	3
Ethics	Ethics areas	6
Liturgy and Sacraments	Initiation	3
	Eucharist	3
	Worship Practicum I	3
	Worship Practicum II	3
Preaching	Introduction to Liturgical Preaching	3
	Preaching area	3
Spirituality and Pastoral Ministry	Pastoral Care or Counseling	3
	Pastoral Ministry or Spirituality	3
	Prayer or Spiritual Direction	3
Theology	God	3
	Christ	3
	Church and Ministry	3
	Origins and Eschatology	3
General electives		18

### Supervised Ministry

#### **M. DIV.**

Ministry Practicum II	9
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### **Integration Requirement**

In their final year all M.Div. students are required to take the M.Div. Integrating Seminar (3 credit hours).

### **Language Requirement**

There is no foreign language requirement for the M.Div. degree as such. However, departments may recommend or require specific foreign language competencies for admission to some courses and concentrations.

### **Advisement and Administration**

Students work with an academic advisor to determine the particular shape and requirements of their M.Div. program. Students are eligible to apply for M.Div. degree candidacy upon completion of 24 credit hours at Catholic Theological Union.

Full regulations and procedures regarding the M.Div. degree are contained in the M.Div. Manual. The M.Div. program is administered by Robert Moosbrugger, O.M.I., Director, to whom inquiries should be addressed.



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**M.DIV.**

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## COOPERATIVE MASTER OF DIVINITY

Catholic Theological Union has participated in the development of a cooperative Master of Divinity degree program between the Ecumenical Theological Center in Detroit and a cluster of members of the Association of Chicago Theological Schools, including, in addition to CTU, Garrett-Evangelical Theological Seminary, McCormick Theological Seminary and Seabury-Western Theological Seminary.

Courses are offered in Detroit at the Ecumenical Theological Center by faculty of the four cooperating schools and the Center. Students register for courses at the Center and apply through the Admissions Office of the cooperating school of their choice to become a Master of Divinity degree candidate. Approximately two-thirds of the curriculum can be accomplished in Detroit and the rest according to the policies of CTU or one of the other three admitting schools. Students matriculating at CTU through the Ecumenical Theological Center in Detroit must meet CTU admission requirements. Granting of the CTU Master of Divinity degree is contingent upon the student's fulfilling all relevant CTU degree requirements.

Further information concerning this cooperative program can be obtained from the M. Div. Director at CTU who is a member of the Steering Committee administering the program or by contacting the Ecumenical Theological Center, 8425 West McNichols Road, Detroit, Michigan 48221-2599 (313/342-4600).

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**COOPERATIVE  
MASTER OF  
DIVINITY**

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## **MASTER OF ARTS IN THEOLOGY (M.A.)**

### **Aim of the Program**

The purpose of Catholic Theological Union's program for the Master of Arts in Theology is multidimensional. The program is designed, within the resources of Catholic Theological Union, the Association of Chicago Theological Schools and the University of Chicago, to provide the theological background for those who wish to prepare for entrance into a doctoral program in theology, to teach religion at a secondary or college level or to develop a basic competence in the area of theological studies though their principal specialization lies elsewhere.

The M. A. program is marked by flexibility, allowing for a wide variety of individually tailored programs. When they apply for admission to the program, normally by the middle of the quarter preceding admission, the candidates choose the objective(s) which best meet their needs. Before registering for M. A. course work candidates meet with their M. A. advisor and the M. A. Director to work out the details of a program designed to help achieve the objective(s) chosen. The M. A. advisor will help students

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**MASTER  
OF ARTS  
IN THEOLOGY**

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evaluate their progress and decide on any modification which might be advisable.

The M.A. in theology is not routinely granted *en route* to the M.Div. but may be pursued concurrently with the M.Div. It is open to those who wish to gain theological background for work other than the priestly ministry.

Once the prerequisites have been met, the M.A. program will usually take two years (one year of course work plus the time needed for the thesis and the comprehensive examinations). It must be completed within seven years.

### **Admission Requirements**

In addition to the general admission requirements, candidates for the M.A. in theology must have completed 18 semester hours or 27 quarter hours of university or seminary level theology. This latter requirement can be fulfilled by study in foundational areas at CTU or by an undergraduate major in theology or religious studies from an accredited college, university or seminary, provided that the Academic Dean, in consultation with the M.A. Director and appropriate faculty members, judges this to be equivalent. To enter advanced level courses in the Department of Biblical Literature and Languages the M.A. candidates must have taken B 300 and B 305 or equivalent. Other prerequisites for specific areas of specialization may be required by the Dean, in consultation with the M.A. Director and appropriate faculty members.

### **Program Requirements**

The M.A. program requirements consist of courses, language certification, comprehensive examinations and thesis.

### **Course Requirements**

Thirty-six quarter hours of course work are required. The candidate must maintain a "B" (3.0) average. There will be automatic dismissal from the program for any grade below a "C" or for more than two "C's." The course work shall be divided as follows:

1. Eight advanced level courses in the student's area of specialization (e.g., scripture, systematic theology, ethics, etc.) ..... 24 hours

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**M.A.**

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2. Two advanced level courses in each of two other theological disciplines ..... 12 hours

Up to one-third of the courses may be taken in other approved schools. By special arrangement with the M.A. board, this may be increased to one-half.

### **Comprehensive Examinations**

Part of the requirements for the M.A. in theology is a two-part comprehensive examination in which the candidates are to demonstrate their grasp of theological methodologies and the content of the disciplines included within the scope of their program. The content and approach for which the student will be responsible in the comprehensives is determined by the student and the board of examiners within the general prescriptions of the M.A. program. A student may take the comprehensive examination two times; upon receipt of a petition from the student, the comprehensive board may allow a third attempt.

### **Thesis**

As the final requirement for the M.A. in theology, candidates must demonstrate the ability to do competent work in their field by writing a thesis characterized by research and independent thought. The thesis shall be 75 to 125 pages in length and conform to one of the manuals of style approved by Catholic Theological Union.

### **Language Requirements**

A reading knowledge of one modern foreign language is required for all candidates for the M.A. degree. The choice will be limited ordinarily to French or German. In addition, those specializing in historical and doctrinal studies will be required normally to demonstrate a reading knowledge of Latin, and those specializing in scripture will be required to demonstrate a reading knowledge of Greek and Hebrew. Language competence shall be demonstrated as early as possible within the program.

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**M.A.**

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### **Final Recommendation**

The M.A. Director will determine the candidate's cumulative grade, based on course work (one-half), comprehensive examination (one-quarter) and thesis (one-quarter). An appropriate recommendation will then be made to the Dean and Faculty for the conferring of the degree of Master of Arts in Theology.

### **Administration and Further Regulations**

The M.A. program is administered by Stephen Bevans, S.V.D., Director. Inquiries concerning the program should be directed to his office. Further regulations for the M.A. program are contained in the M.A. Manual.



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## **M.A.**

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## **MASTER OF THEOLOGICAL STUDIES**

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### **MASTER OF THEOLOGICAL STUDIES (M.T.S.)**

#### **Aim of the Program**

The Master of Theological Studies (M.T.S.) aims to provide the students with a general theological understanding

as a context within which they will also develop selected pastoral skills and competencies.

Building upon previous ministerial experience, the M.T.S. provides education in the foundational areas of theological disciplines, a focus for developing selected pastoral skills and an integration of these skills within the framework of a general theological understanding. The M.T.S. is intended for persons who have had some ministerial experience and who wish to prepare for new ministries or to enhance their effectiveness in their current ministry. Concretely the M.T.S. is envisioned for sisters, brothers, deacons, lay persons or priests who wish an additional theological focus.

Although the M.T.S. draws upon the same resources as do the M.A. and M.Div. degrees and shares aspects of their objectives and design, it is nonetheless distinct in its focus and relationship to these programs.

As a degree which provides not only general theological understanding but also specific ministerial skills and competencies, the M.T.S. is basically different in orientation from the research M.A. degree and so cannot be pursued concurrently with the M.A. degree.

The M.T.S. represents a more limited range of pastoral skills for ministry than does the generalist M.Div. degree. For that reason, it does not qualify the candidate for ordination to priesthood in the Roman Catholic Church. Work done in the M.T.S. program, however, can be applied toward the M.Div. degree, although the two programs cannot be pursued concurrently.

### **Admission Requirements**

In addition to the general admission requirements, at least three years of experience involving the communication of religious values to others are required. Some background in theology, philosophy, psychology, sociology and religious studies is recommended. The adequacy of this background will be determined according to the student's specific program.

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**M.T.S.**

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## Program Requirements

The equivalent of two full-time academic years (72 quarter credit hours) is required for the M.T.S. degree. Advanced standing and transfer of credit may be granted for previous theological study, to be applied to the foundational areas of the M.T.S. Decisions on advanced standing and transfer of credit are based upon transcript evaluation and student interview. Candidates must maintain a 3.0 cumulative grade average. The program must be completed within seven years.

Specific hour requirements fall into three areas: foundational, theological/pastoral, and integrative areas.

### *Foundational Areas: 21 hours*

The foundational areas are meant to provide some grounding in the major theological disciplines. They consist of 21 hours. Equivalency may be granted for this work if similar work has been done on an advanced level (i.e., upper level college or at another theological school). Work in the foundational areas must be completed during the first year of residency. The foundational areas include:

Introduction to the Old Testament	3
Introduction to the New Testament	3
History of Early Christianity	3
Introduction to Theology	3
Introduction to Christian Ethics	3
Introduction to Social Ethics	3
Sacraments: Theology and Celebration	3

### *Theological/Pastoral Areas: 42 hours*

The theological/pastoral areas provide work in selected areas of pastoral skills within the context of further theological understanding. Forty-two hours are required in this area, to be distributed in the following manner:

Systematic Theology (God, Christ, Church, Eucharist, Eschatology)	6
Scripture	6
Area of Concentration	18
Electives	12

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**M.T.S.**

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### *Integrative Areas: 9 hours*

Nine hours are required in the integrative area. Three of these hours are to be completed in the first year of residency, ordinarily through the M.T.S. Colloquium. These hours are meant to aid the candidates in reflecting upon their previous ministerial experience.

Three hours are to be done in the second year, to serve as a focus for a fuller integration of pastoral skills, theological reflection and ministerial experience.

The final three hours are granted for the M.T.S. project which is oriented to the candidate's projected area of pastoral ministry and is completed under the supervision of faculty in the appropriate area. The project may be done in conjunction with the second integrating course.

Since the M.T.S. program allows for a great deal of individualization, programs for M.T.S. students will be developed in consultation with the student and appropriate faculty in the projected area of pastoral skill.

### **Language Requirement**

There are no language requirements as such for the M.T.S., although language competencies may be required for entry into certain courses.

### **Administration**

The M.T.S. Program is directed and administered by Jeanette M. Lucinio, S.P., Director. Further regulations for the M.T.S. program are found in the M.T.S. Manual.

### **THE M.DIV./PH.D. SEQUENCE**

By a special arrangement with the University of Chicago, select M.Div. students from Catholic Theological Union may pursue a coordinated sequence of programs leading to the M.Div. degree at Catholic Theological Union and the Ph.D. degree at the University of Chicago Divinity School.

Upon receiving written approval of the Academic Dean of Catholic Theological Union, the student may enter this sequence. While pursuing the regular course of

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**M.T.S.**

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**M. DIV. / PH.D.  
SEQUENCE**

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study in the M.Div. program, the student prepares for the three Certifying Examinations and writes an essay on religious studies in the modern world. These requirements constitute the preliminary phase of doctoral study at the University. The Certifying Examinations cover the following areas: Sacred Scriptures of Judaism, Christianity and Islam; Western Religious Traditions to 1500; and Religion in the West, 1500-1900.

Each year the Divinity School faculty selects a particular topic for the essay in religious studies. The school also offers a two course sequence annually in preparation for this essay. Students are encouraged, but not required, to take this sequence.

Application for the Ph.D. program includes completion of at least two quarters of bi-registration at the University, enrolling in at least two 400-level courses at the University of Chicago Divinity School; successful completion of the three Certifying Examinations; successful completion of the essay and successful completion of a French or German foreign language examination administered by the University of Chicago.

M.Div. students may apply for the Ph.D. program when they have completed the requirements above and have completed two years of the M.Div. program. Application to the Ph.D. program does not constitute admission. Applications from this sequence will be considered along with other applications to the Ph.D. program in the Divinity School. If accepted, the student matriculates into the Ph.D. program within one year and takes at least two courses in that program thereafter until admitted to Ph.D. candidacy. If rejected, the student may apply for an M.A. in the University, if the regular curricular and financial obligations are met.

Students must complete the M.Div. before the Ph.D. can be awarded. The student may petition to have a faculty member from Catholic Theological Union serve as an additional examiner in the oral portion of the Qualifying Examinations and also serve as a member of the dissertation reading committee.

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### **M.DIV. / PH.D. SEQUENCE**

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Students may apply credit received in University courses to the M. Div. degree in the usual arrangements with neighboring institutions. Successful completion of the Certifying Examinations and essay may be substituted for the Pastoral Mission Statement in the M. Div. Résumé. Choice of elective courses and the field of doctoral study may make some adjustment in M. Div. course distribution requirements plausible. In such cases, the student may petition the M. Div. Director for such adjustments. These can be made by the M. Div. Director after consultation with the Academic Dean and appropriate departments.

Further details on this sequence may be obtained from the Dean's Office. More information on Ph. D. programs at the University of Chicago Divinity School may be found in the current issue of its *Announcements*.

### **PROGRAMS WITH WORLD MISSION CONCENTRATION**

The World Mission Program at Catholic Theological Union has been developed to allow students to choose a mission focus in any of the various degree programs offered by the school, as well as to meet the needs of furloughed and returned missionaries who come to the school for one or more terms of continuing education. It also challenges all theological education at Catholic Theological Union with the reality of cultural and religious pluralism and the awareness of an existing global church.

The world mission of the church has entered a new era. The church today must seek to be faithful to the mission of Christ in the midst of vast social and economic changes among the peoples of the world who struggle to remain faithful to their own cultural and religious heritage. The mission of the church needs apostles who are persons of dialogue — who are able to live maturely between different cultural worlds; who seek not only to give but to receive, not only to lead but to assist; who call to conversion, but are also ready to undergo conversion; who, in inviting all peoples to the community of those who profess Jesus as their Savior, want to respect other churches

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**M. DIV. / PH. D.  
SEQUENCE**

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**WORLD  
MISSION  
CONCENTRATION**

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and other religions in their own proper development. With such apostles the church will become truly ecumenical and will become a sign and instrument of reconciliation and peace in Christ Jesus.

It is with this awareness that Catholic Theological Union has shaped its World Mission Program. It has organized biblical, historical, systematic, and ethical courses with mission as their focus and/or content. It has created a specialized intensive course to help people prepare for cross-cultural ministry and a Mission/Ministry Integration Seminar to aid returned missionaries to process both their experience abroad and their re-entry. It has sought out pastoral placements most suitable for reflection on the church's mission.



The World Mission Program is supervised and developed by the interdepartmental World Mission Forum. In this work forum members are aided by the Department of Cross-Cultural Ministries and by the Mission Advisory Council, representing the interests of the school's constituencies.

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### **WORLD MISSION CONCENTRATION**

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All degree programs provide for a concentration in mission. The requirements for each are as follows:

## **Master of Divinity with World Mission Concentration**

The M.Div. with world mission concentration requires that one-third of the courses taken be from among those designated as mission courses. Mission courses are grouped in three categories: **a) ministry courses**, which provide experience and reflection upon that experience in mission; **b) methodology courses**, which deal with methods specific to the practice of mission; and **c) missiology and theology courses**, which provide the theoretical elaboration of fundamental concepts, themes and issues in mission. A list of mission courses by category is published annually.

For the M.Div. with world mission concentration in Track I, there is to be a minimum of 36 hours in mission, on either the foundational or upper levels, to be distributed as follows:

- 9 in ministry courses;
- 9 in methodology courses;
- 9 in missiology and theology courses;
- 9 in mission electives (any category).

For the M.Div. with world mission concentration in Track II, there is to be a minimum of 48 hours in mission, on either the foundational or upper levels, to be distributed as follows:

- 12 in ministry courses;
- 12 in methodology courses;
- 12 in missiology and theology courses;
- 12 in mission electives (any category).

## **Master of Arts in Theology**

Requirements are the same as those listed for the M.A. degree. The eight advanced level courses taken as the major area are in mission courses.

## **Master of Theological Studies**

Requirements are the same as those listed for the M.T.S. degree. The area of concentration is world mission.

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**WORLD  
MISSION  
CONCENTRATION**

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Catholic Theological Union carries out its World Mission Program in cooperation with the Association of Chicago Theological Schools. This guarantees a broad theological and ecumenical environment. Together the schools participate in planning and sponsoring various workshops and meetings on current mission and international issues and the annual World Mission Institute held each April.

For further information, contact the Director of the World Mission Program, John Kaserow, M.M.

### **PROGRAMS WITH BIBLE CONCENTRATION**

The Bible is not just a collection of ancient writings but a major component in the contemporary formation of faith, a part of the living process of communication and interpretation of divine revelation. For this reason, students pursuing the Master of Divinity degree or other degrees are able to specialize in Bible with a view to developing a biblical approach in spirituality and ministry.

#### **Master of Divinity with Bible Concentration**

General biblical requirements are the same as those listed for Tracks I and II of the M.Div. degree. In addition, for concentration in the biblical field:

- with advisement from the department, at least three general electives (9 hours) are to be taken in the biblical field, preferably on the 500 level;
- two other supporting courses (6 hours) from the general M.Div. curriculum are to be taken with projects in the biblical dimensions of the area of study;
- participation in Spring or Fall Israel Study Program is normally required as an integral part of the concentration (12 hours, applicable to M.Div. bible requirements);
- through appropriate advisement, the Ministry Practicum II (9 hours) will be so structured that

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**WORLD  
MISSION  
CONCENTRATION**

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**BIBLE  
CONCENTRATION**

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the Bible can be used in an explicit way, e.g. in preaching or teaching ministries;

- students in Track I who do not do the Ministry Practicum II will take one more general elective (3 hours) in Bible, preferably an interdisciplinary course (e.g., Bible and Preaching);
- with advisement from the department, students are strongly urged to take one course in another ACTS school and to include among their biblical courses: one in a biblical language and one in Rabbinic Judaism.

### **Certificate in Biblical Spirituality**

The Biblical Spirituality Program is a one-year certificate program concentrating upon the Bible, in which class lectures, seminar discussion, study and prayer center upon the Bible as the common basis of Christian living and Christian mission. During the fall quarter the Bible will be explored from the vantage point of the land of Israel where the participants will join Catholic Theological Union's Israel Study Program. This is followed by a re-entry seminar/retreat in Chicago. The winter and spring quarters at Catholic Theological Union enable students not only to choose from extensive offerings in the Bible department but also to draw upon biblically-related courses in other departments. The program blends academic, liturgical and recreational facets. With 36 credit hours (12 courses) a Certificate in Biblical Spirituality is awarded. Students may extend their study at Catholic Theological Union for an additional year to earn the degree of Master of Theological Studies. Further information is available from Marianne Race, C. S. J., Director of the Biblical Spirituality Program.

### **Other Programs**

The Master of Arts in Theology, the Master of Theological Studies and the Certificate in Pastoral

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**BIBLE  
CONCENTRATION**

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Studies may also be taken with concentration in Bible. For details, see explanations under these programs. See also Israel Study Program, described on pp. 56-58.



### **PROGRAMS WITH WORD AND WORSHIP CONCENTRATION**

The Department of Word and Worship offers a concentration in preaching and pastoral liturgy within the M. Div., M.T.S. and Certificate programs. This concentration seeks to combine a theological understanding of preaching and liturgy with skills both in exercising these ministries and in preparing others for them. It enables the student to integrate the study and practice of liturgy and preaching within a larger context of theology and pastoral care.

Individual students work with the department chairperson to plan the specific content of their program in keeping with their background and future ministerial goals. In addition to Catholic Theological Union's course offerings, students working in Word and Worship programs have access to a wide variety of course offerings in preaching and liturgy in neighboring schools. The Chicago area also provides many related resources and field sites for developing skills in Word and Worship. The program options and the Word and Worship requirements are as follows:

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#### **BIBLE CONCENTRATION**

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#### **WORD AND WORSHIP CONCENTRATION**

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**"The temple would ultimately be planted in the midst of the brawling city..."**





**"...And the God-implemented yearning of the**



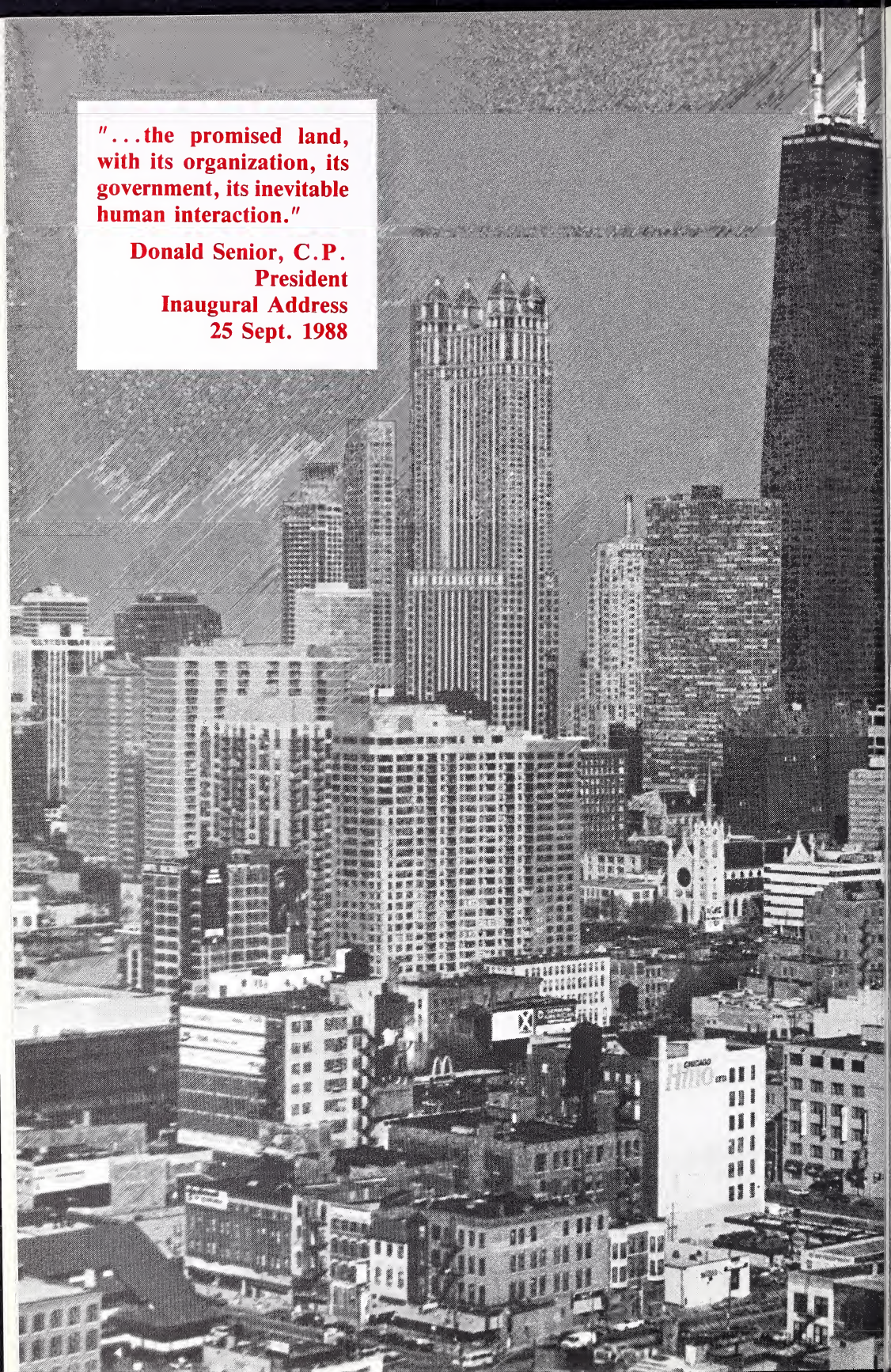


people was, in fact, to leave the desert for . . ."



**"...the promised land,  
with its organization, its  
government, its inevitable  
human interaction."**

**Donald Senior, C.P.  
President  
Inaugural Address  
25 Sept. 1988**



## **Master of Divinity with Word and Worship Concentration**

General Word and Worship requirements are the same as those listed for Tracks I and II of the M.Div. degree.

The M.Div. with Word and Worship concentration in Track I has the following added requirements and specifications:

- 12 hours from the general electives are to be taken in Word courses and Worship courses with advisement of the department chairperson;
- 3 additional hours from the general electives are to be taken in Lay Leadership of Prayer;
- if Ministry Practicum II is required of the student (cf. above, p. 29), the 9 hours in Ministry Practicum II are to be taken with placement in Word and Worship;

or

if Ministry Practicum II is not required of the student, 3 hours from the general electives are to be taken in supervised field ministry in Word and Worship;

- in 2 other supporting courses (6 hours) students are to relate their course work to Word and Worship.

The M.Div. with Word and Worship concentration in Track II has the following added requirements and specifications:

- 9 hours from the general electives are to be taken in Word courses and Worship courses with advisement of the department chairperson;
- the 9 hours in Ministry Practicum II are to be taken with placement in Word and Worship;
- in 2 other supporting courses (6 hours) students are to relate their course work to Word and Worship.

Concentrations are planned, under department advisement, to include both theory and pastoral practice of liturgy and preaching, in light of the student's background and projected ministry.

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**WORD AND  
WORSHIP  
CONCENTRATION**

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### **Master of Theological Studies**

Requirements are the same as those listed above for the M.T.S. program. The 18 hours in the area of concentration are selected from course offerings in Word and Worship with advisement of the department chairperson.

### **Certificate in Liturgical Studies**

A Word and Worship concentration can be developed as a certificate program. The certificate requires 12 courses in theology, 8 of which must be completed in some combination of Word and Worship courses. The individual program for each certificate student is developed under advisement with the department chairperson.

### **Master of Arts in Theology**

Catholic Theological Union also offers a Master of Arts in Theology degree in which a student can concentrate in liturgy. Requirements are the same as those listed for the M.A. program. Eight upper division courses must be taken in the area of Word and Worship under the direction of an advisor named by the M.A. Director in consultation with the department chairperson.

Course offerings in Word and Worship are listed together in the section on course offerings. Additional electives include related courses in Scripture, Ethics, Mission, Pastoral Care and other disciplines.

Further details on Word and Worship programs may be obtained from the Office of the Dean or from the chairperson of the Word and Worship Department.

## **PROGRAMS WITH PASTORAL THEOLOGY CONCENTRATION**

### **Master of Divinity with Pastoral Theology Concentration**

The Master of Divinity with a concentration in pastoral theology is designed to provide students with the opportunity to coordinate their studies in ways that will enhance preparation for the general practice of ministry in a variety of settings. It is rooted in a recognition that all the disciplines of ministry are important in developing a coherent and integrated approach to pastoral work. The concentration employs an interdisciplinary design which enables students to pursue a chosen focus from a variety of perspectives.

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**WORD AND  
WORSHIP  
CONCENTRATION**

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**PASTORAL  
THEOLOGY  
CONCENTRATION**

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Individual students work with an advisor from the department of Spirituality and Pastoral Ministry to plan the specific content of their program in keeping with their background and future ministerial goals. In addition to Catholic Theological Union's course offerings, students working in pastoral theology have access to a wide variety of course offerings in pastoral care, spirituality, social justice ministry and pastoral theology in neighboring schools. The Chicago area also provides a wide range of opportunities for developing the knowledge and skills needed for an integrated approach to pastoral work.

General requirements for the concentration in pastoral theology are the same as those listed for the M.Div. program. Concentration in pastoral theology is achieved by these further specifications of the regular M.Div. requirements:

- a seminar in pastoral theology, providing the organizing framework for the concentration;
- two other advanced courses from the disciplines of ministry, providing an opportunity for the student to develop an interdisciplinary perspective on ministry;
- a focus for study around one or two themes relevant for the practice of ministry chosen by the student with department approval (In five of the courses which the student takes as a regular part of her or his degree work, the student will focus on the chosen theme or themes in the written work for the course. Courses from at least three different departments should be represented among these five courses. The chosen theme or themes will also provide the focal point for the integrating seminar in the final year.);
- Ministry Practicum II taken in a parochial setting or one which maximizes the awareness of the importance of a coordinated approach to ministry (When Ministry Practicum II is not taken, an alternate integrative ministry experience, determined in consultation with the advisor, will be required.).

### **Master of Theological Studies**

The Master of Theological Studies may be taken with a concentration in pastoral care, pastoral ministry,

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## **PASTORAL THEOLOGY**

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pastoral theology or spirituality. The requirements are the same as those listed for the M.T.S. program. The 18 hours in the area of concentration are selected in consultation with an advisor from the department.

### **Master of Arts in Theology**

Catholic Theological Union also offers a Master of Arts in Theology in which a student can concentrate in pastoral theology, pastoral care or spirituality. Eight upper division courses must be taken in the area of concentration.

Further information on program offerings in pastoral theology, pastoral care and spirituality can be obtained from the chair of the department of Spirituality and Pastoral Ministry.

## **CONTINUING EDUCATION**

The Continuing Education Office structures a variety of opportunities for professional and personal development for those who are experienced in ministry.

Key among the values in Catholic Theological Union's vision of Continuing Education is flexibility for the students to choose the courses most suited to their specific goals. The Certificate and Sabbatical Programs offer certain broad structures within which those goals may be pursued. It is also possible to select courses free of any programmatic structures. In all cases, academic advisement is provided to help insure that a student's particular goals are met.

Address all Continuing Education inquiries to Helen Cahill, O.P., Director.

### **Certificate Programs**

#### **Aim of the Programs**

Especially designed as programs for continuing education, the Certificate Programs at Catholic Theological Union provide opportunities to develop a course of study aimed at enhancing a person's effectiveness in a current ministry or preparing for another. Certificates may be earned in Biblical Spirituality, Liturgical Studies and Pastoral Studies.

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**PASTORAL  
THEOLOGY**

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**CONTINUING  
EDUCATION**

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## **Admission Requirements**

There are no special requirements beyond the general admission requirements. Preference is given to candidates with experience in ministry.

## **Program Requirements**

The certificates are awarded for 36 quarter hours (12 courses), the equivalent of one year's work at Catholic Theological Union. Selection of courses in the certificate is made on the basis of the candidate's interest and need as well as the specific requirements of the department or office which oversees the certificate.

Candidates may avail themselves of the courses offered at Catholic Theological Union, including its field programs, and courses in the Association of Chicago Theological Schools. There is no language requirement.

## **Administration**

**The Certificate in Pastoral Studies** is a one-year plan of studies, individually designed to meet particular needs, allowing a person to enroll in any 12 courses of choice. The program is administered by the Director of Continuing Education.

**The Certificate in Biblical Spirituality** is a one-year plan of studies designed for those seeking a fuller and deeper appreciation of the Bible. One quarter is spent in Israel. The Director of the Israel Study Programs administers this certificate.

**The Certificate in Liturgical Studies** is a one-year plan of studies in word and worship for those exercising liturgical ministries and preparing others for them. The chair of the Word and Worship Department administers this program.

## **The Sabbatical Program**

### **Aim of the Program**

The primary focus of the Sabbatical Program is to provide an opportunity for renewal for those experienced in

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**CONTINUING  
EDUCATION**

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ministry. The program includes choice of course offerings, spiritual direction, theological reflection and choice in activities of a social and cultural nature.

Persons may enroll in a sabbatical for one to three quarters. Courses may be taken for credit or audit.

### **Advisement**

The Director of Continuing Education serves as coordinator of the Sabbatical Program and as advisor in course selection and in the process of registration. Faculty members also serve as resources for participants.

### **Admission**

General admission requirements apply to this program.

### **Costs**

The Sabbatical Program has one cost which includes tuition, spiritual direction, theological reflection and workshops. Options for housing and meal plans are available.

### **The Summer Institute**

**The Summer Institute** is a four-week opportunity offered each summer. It is designed for the continuing professional development of those in ministry. One-week modules are available and may be taken for credit or Continuing Education Units (CEUs).

### **The Summer Institute Certificate**

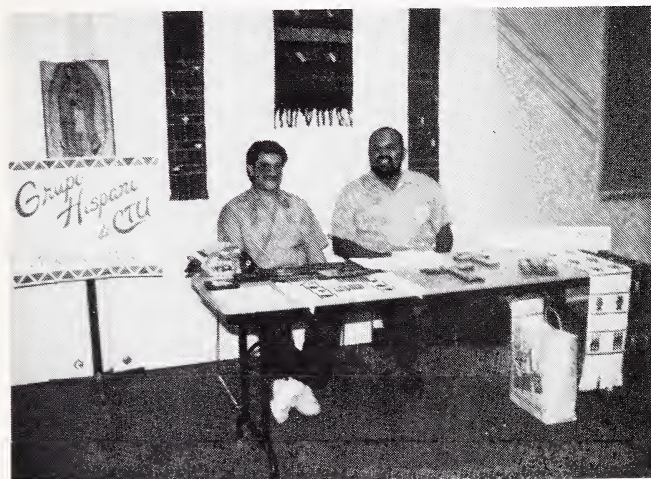
The aim of the Summer Institute is to provide an opportunity to develop a program of study for enrichment and to enhance effectiveness in ministry. Upon completion of 12 Summer Institute courses for credit or CEUs, a Summer Institute Certificate in Pastoral Studies will be granted.

### **CTU Satellite Offerings**

To accommodate the needs of students who are geographically distant from the campus as well as the needs of professionals looking for theological enrichment, Catholic Theological Union offers courses each quarter at satellite locations. These courses are open to students in continuing education as well as to those in degree programs.

## Ministers In The Vicinity

Persons in full-time credentialed ministry who meet the admissions requirements may audit a limited number of courses over a two year period for a special tuition. The number of participants may be limited. An interview with the Director of Continuing Education is required.



## STUDIES IN SPECIAL AREAS OF MINISTRY

### Hispanic Ministry

Courses in Hispanic Ministry provide a style of theological education which is historically, culturally and religiously grounded in an Hispanic context and Hispanics' experience. Additional educational opportunities such as seminars, workshops, community dialogue and other special events are also available. Catholic Theological Union is cooperating with the Ecumenical Hispanic Resources Committee on Academic Cooperation in Hyde Park and with other centers in the Chicago area to focus effective pastoral training responses to needs in Hispanic communities.

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**CONTINUING  
EDUCATION**

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**SPECIAL AREAS  
OF MINISTRY**

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Begun in 1982, CTU's Hispanic Ministry courses are directed toward Hispanic and non-Hispanic persons interested in ministry in Hispanic communities. Providing contact with Hispanic experiences and traditions of the Catholic Church in the United States, Hispanic Ministry courses are open to all students.

Annual lists of Hispanic Ministry courses and further details may be had by contacting the Director, Ana Maria Pineda, S.M.

### **The Augustus Tolton Pastoral Ministry Program**

To meet the growing needs of ministerial personnel within the African American Catholic community in Chicago, the Archdiocese of Chicago and Catholic Theological Union jointly sponsor the Augustus Tolton Pastoral Ministry Program. The program offers graduate level training for African Americans ministering or planning to minister in the Archdiocese of Chicago. A variety of specializations is available (evangelization, Bible, ethics, mission or word and worship) within the M. Div., M.A. and M.T.S. degree programs.

Augustus Tolton Scholarships are available for those African American students who fulfill the academic prerequisites for CTU admission, demonstrate a capacity and aptitude for ministry and advanced academic work and agree to minister in the Archdiocese for three years after completing their academic programs. In addition to the theological and pastoral training offered by CTU, the Tolton Scholars will be provided with spiritual formation and orientation to pastoral work in the church of Chicago from archdiocesan personnel.

Inquiries about the Augustus Tolton Pastoral Ministry Program should be addressed to Jamie T. Phelps, O.P., Director.

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## **SPECIAL AREAS OF MINISTRY**

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### **OFF-CAMPUS STUDY OPPORTUNITIES**

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### **OFF-CAMPUS STUDY OPPORTUNITIES**

Catholic Theological Union offers a number of opportunities for study outside the Chicago area and internationally. These include:

### **The National Capital Semester for Seminarians**

Catholic Theological Union participates in the National Capital Semester for Seminarians (NCSS), directed by Wesley Theological Seminary in Washington, D.C. Students spend a semester focusing upon public policy and theology in Washington, through study, reflection, direct political interaction and encounter with persons involved in the political process.

Further details may be obtained from the M.Div. Director who administers the program in cooperation with the Coordinator for Justice and Peace.

### **United Nations and World Faiths**

Catholic Theological Union participates in the United Nations and World Faiths (UNWF) program of Long Island University. The UNWF is a semester of study in New York, focusing on the partnership of churches and the UN in seeking world peace, human rights and social development.

Further details may be obtained from the M.Div. Director who administers the program in cooperation with the Coordinator for Justice and Peace.

### **Louvain Study**

Students from Catholic Theological Union may spend one or two semesters studying in the English-speaking section of the Theological Faculty of the Katholieke Universiteit te Leuven in Belgium.

Further details may be obtained from the Office of the Academic Dean.

### **Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor**

Catholic Theological Union offers students the opportunity to integrate study of the theology, liturgy and spirituality of the Christian East with a lived experience of what Eastern Christians look upon as the summit of their spiritual tradition: monasticism. This is achieved through Catholic Theological Union's Sheptytsky Institute at Mt. Tabor, an annual summer intensive at Holy Transfiguration Monastery in California.

Students can earn six quarter credits applicable to M.Div., M.A. and M.T.S. requirements. The summer

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**OFF-CAMPUS  
STUDY  
OPPORTUNITIES**

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intensive normally consists of a monthlong stay at the Ukrainian Catholic Monastery of the Holy Transfiguration (Mt. Tabor) in Redwood Valley, California, where participants enter as fully as possible into the life of the monks. This includes adherence to the full schedule of personal prayer and fasting, as well as participation in four to five hours of liturgy a day. In addition, participants attend two three-credit courses in Eastern Theology, spirituality and liturgy. A field trip to San Francisco is included, with visits to local Eastern parishes, both Orthodox and Catholic. At the conclusion of the intensive program, a debriefing seminar is held to facilitate re-entry into "the world" from the monastic experience.

Holy Transfiguration Monastery is located two and one-half hours north of San Francisco in the scenic Coastal Range mountains of Northern California. It is the home of a dozen monks and is gaining a reputation throughout North America as a center for authentically Eastern spirituality. Worship is conducted in English, following the Byzantine-Ukrainian usage. Although Mt. Tabor is a men's monastery, both men and women are welcome in the summer intensive of the Sheptytsky Institute.

The program is named after the Servant of God Metropolitan Andrey Sheptytsky (+1944), primate of the Ukrainian Catholic Church, pioneer of East-West ecumenism, and restorer of the pristine heritage of the Ukrainian Church.

The Director of the Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor is Rev. Andriy Chirovsky. The Sheptytsky Institute was founded at Catholic Theological Union in 1986; its summer program remains affiliated with CTU even though the Institute's headquarters have moved to St. Paul University in Ottawa. Further details about the summer intensive at Mt. Tabor may be obtained from the Office of the Dean.

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**OFF-CAMPUS  
STUDY  
OPPORTUNITIES**

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**Israel Study Program**

Catholic Theological Union offers two special programs which combine scripture study and travel in the biblical lands.

Each *Fall* there is a quarter-length program involving lectures on Scripture and guided exploration of biblical sites in Greece, Turkey, Israel and Egypt. A re-entry



seminar/retreat is conducted at Catholic Theological Union at the conclusion of the program to help participants relate their overseas experience to theology, spirituality and ministry. Students may earn up to 12 quarter hours of credit applicable to M.Div., M.A. and M.T.S. requirements. The overseas course work concentrates on the History and Archaeology of Israel and on a variety of Old and New Testament traditions. The 1991 Fall study will be conducted by Leslie Hoppe, O.F.M. and Marianne Race, C.S.J. In 1992, Barbara Bowe, R.S.C.J., and Marianne Race, C.S.J., will conduct the Fall quarter study.

Every other *Spring* Catholic Theological Union offers a three-week intensive in Israel, during the latter part of the quarter. The next program will be in the Spring of 1993. For the first nine weeks of the quarter students may take at Catholic Theological Union two full quarter courses designed to be completed during that time frame; a third course (B475 History and Archaeology of Israel) will be offered as a weekend intensive (see course description). This course will serve as direct preparation for the

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**OFF-CAMPUS  
STUDY  
OPPORTUNITIES**

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overseas experience. During the three weeks in Israel students will have guided tours of major biblical sites. Participants in the intensive can earn 3 quarter credits; the entire Spring program (the 2 courses plus the 2 intensives) gives 12 quarter credits applicable toward degree requirements. The Spring 1993 Israel Study will be conducted by Barbara Reid, O.P.

On both the Fall and Spring programs students are accompanied by biblical faculty from Catholic Theological Union; expert resource people overseas also participate.

The Director of the Israel Study Program is Marianne Race, C.S.J. Further details can be obtained from her office.

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**OFF-CAMPUS  
STUDY  
OPPORTUNITIES**

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# Courses of Study

Courses offered during the academic years 1991-1993 are listed below. Five departments make up the school of theology of the Catholic Theological Union: the Department of Biblical Literature and Languages (BLL), the Department of Cross-Cultural Ministries (CCM), the Department of Historical and Doctrinal Studies (HDS), the Department of Spirituality and Pastoral Ministry (SPM), and the Department of Word and Worship (WW). The courses are divided into three series: "300" series (foundational courses), "400" series (advanced courses representing generally the core courses for the various programs), and "500" series (seminars developing special questions in biblical exegesis, traditional and contemporary theology, or in ministry and world mission).

All courses are three quarter-hour courses; that is, classes are scheduled 150 minutes per week for 10 weeks. The eleventh week is evaluation week.

Courses are designed according to the following key:

B = Biblical Studies

C = Cross-Cultural Studies

D = Doctrinal Studies

E = Ethical Studies

H = Historical Studies

P = Pastoral Studies

S = Spirituality Studies

M = Ministerial Studies

M (Ministry) and MP (Ministry related to Pastoral Studies) courses are listed under the Department of Spirituality and Pastoral Ministry. MW (Ministry related to Word and Worship) courses are listed under the Department of Word and Worship.

W = Word and Worship Studies

I = Interdisciplinary/Integrative Studies

All courses and staff assignments are subject to change without notice.

## DEPARTMENT OF BIBLICAL LITERATURE AND LANGUAGES (BLL)

Staff: Dianne Bergant, Barbara Bowe, Leslie Hoppe (Chairperson), Carolyn Osiek, Hayim G. Perelmuter, Barbara Reid, Carroll StuhlmueLLer.

Adjunct Faculty: Eugene LaVerdiere

### BIBLICAL STUDIES

#### **B 300: Old Testament Introduction**

A study of the traditions and literature of ancient Israel against their historical and cultural background. Attention will also be given to some of the literary and theological issues involved in biblical interpretation.

Bergant

Fall 1991

Hoppe

Winter 1992

Hoppe (A and B)

Fall 1992

**B 305: New Testament Introduction**

The writings of the New Testament in their historical, cultural, religious and social context. Introduction to the methodological tools employed in New Testament research and to the diverse theologies that comprise the New Testament witness to Jesus of Nazareth. Especially designed for those beginning a program of theological study or for those seeking a foundational knowledge of the New Testament for personal or professional enrichment.

Reid (A)/Bowe (B and C)	C = Joliet Diocese Satellite	10/19, 10/26, 11/2, 11/9	Fall 1991
Bowe			Winter 1992
Reid			Fall 1992
Reid (A)/Osiek (B)			Winter 1993

**B 325: Introduction to Biblical Hebrew I**

This is the first part of a two-quarter course which studies the grammar and vocabulary of biblical Hebrew in order to prepare students to work with the Hebrew text.

Hoppe	Winter annually
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**B 326: Introduction to Biblical Hebrew II**

This is the second part of a two-quarter course which studies the grammar and vocabulary of biblical Hebrew in order to prepare students to work with the Hebrew text.

Hoppe	Spring annually
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**B 400: Pentateuch**

A study of the literary origins and development of the traditions and themes of the Pentateuch in light of their importance for ancient Israel's theology. Attention will be given to questions of interpretation.

Bergant	Fall 1991
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**B 405: Deuteronomistic History**

A study of the story of ancient Israel's life in its land as told in the Books of Joshua, Judges, Samuel and Kings. Emphasis on the theological perspectives of the literature, archaeological background and the development of interpretive skills.

Hoppe (I)	Israel	Fall 1991
Bergant		Spring 1992
Hoppe		Winter 1993

**B 410: Early Prophecy**

A study of selected texts from pre-exilic prophets. Emphasis on the prophet's call and the relationship of prophecy to Israel's religious traditions and social institutions.

Hoppe	Spring annually
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**B 415: Later Prophecy**

A study of selected texts from exilic and post-exilic prophets. Emphasis on the changing nature of the prophet's vocation, the reinterpretation of earlier traditions and the origins of apocalyptic. Taught as a F-S intensive.

Stuhlmüller	10/25-26, 11/22-23, 12/13-14	Fall 1991
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**B 417: Intertestamental Literature**

A survey of non-canonical Jewish literature produced from 200 B.C. to A.D. 200. Emphasis on the impact these writings had on the theology of early Christianity and rabbinic Judaism.

Hoppe	Spring 1992
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**B 420: Psalms**

Select psalms are studied from each literary or liturgical category for their language, form and theology. Their presence in the traditions of Israel and the New Testament is explored. Helpful for students of liturgy and spirituality or for a review of Israel's religion.

Stuhlmüller	Spring annually
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**B 425: Wisdom Literature**

A study of the wisdom theology with its emphasis on human behavior. Primary focus will be on the themes of creation, suffering, birth and death, retribution and immortality as found within the wisdom literature.

Bergant

Winter 1992

Hoppe

Winter 1993

**B 430: The Gospel According to Matthew**

A study of the context, structure and major motifs of the Gospel of Matthew. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a community in transition.

Bowe

Spring 1992

Bowe (I)

Israel

Fall 1992

**B 432: The Gospel According to Mark**

A study of the Gospel of Mark with attention to its structure, major themes and key theological motifs, especially the link between the Passion of Jesus and Christian discipleship.

Reid

River Forest Satellite, T 7-9:30 P.M.

Winter 1992

Bowe

Spring 1993

**B 435: The Gospel According to Luke**

A study of the Gospel and its major theological themes, e.g., mission, witness, inclusivity of marginalized persons, use of possessions, table companionship, prayer, the Spirit, community, leadership. Particular focus on Luke's christology and portrayal of discipleship for women and men followers of "the Way."

Reid

Fall 1991

Hoppe (I)

Israel

Fall 1991

**B 440: The Gospel According to John**

A study of the Gospel of John with attention to its distinctive style and theology, its overall structure and content. Key sections will be used to highlight such major Johannine motifs as religious symbolism, sacraments, community and spirituality.

Bowe

Spring 1992

Bowe

Winter 1993

**B 443: Revelation and Letters of John**

Thematic and exegetical study of the Revelation or Apocalypse and the Letters of John from the perspectives of history, culture, understanding of church, apocalyptic and epistolary genres and contemporary interpretation.

Osiek

Fall 1992

**B 453: Paul: The Corinthian Correspondence**

A study of Paul and his theology with special focus on 1-2 Corinthians, the primary letters in which to see Paul's pastoral theology and spirituality at work.

Reid

Spring 1992

Bowe

Spring 1993

**B 454: Galatians and Romans**

A study of Paul and his theology with special focus on the letters to the Galatians and the Romans. Particular attention will be given to Paul's theology of justification by faith, his understanding of the Law and empowerment by the Spirit.

Reid

Winter 1992

**B 455: Later Pauline Letters**

A study of Pauline and Deutero-Pauline letters, focusing on Romans, Philippians, Philemon, Colossians, Ephesians, 1-2 Timothy and Titus.

Reid

Fall 1992

**B 465: Liturgy of the Synagogue I**

An overview of the worship forms in the contemporary American synagogue with special reference to the common thread and variations in the Jewish denominations: Orthodox, Conservative and Reform. (This course is sponsored by the Jewish Chautauqua Society.)

Perelmuter

Fall annually

**B 466: Liturgy of the Synagogue II**

The liturgy of the High Holy Days: Rosh Hashanah, Yom Kippur.

Perelmuter

Spring annually

**B 467: Texts and Textures of Jesus' Jewish Background**

Designed to deepen the student's understanding of the relationship of early Christianity to rabbinic Judaism and to develop a capacity to interpret Jewish sources from Talmud and Midrash, this course will serve as an opportunity to examine the nature of rabbinic Judaism through an exploration of pertinent Jewish sources.

Perelmuter

Fall annually

**B 468: Jewish Mysticism and Messianism**

A close examination of the mystical substratum of Jewish historical and religious experience through an in-depth study of the messianic movements in Judaism from the talmudic period up to and including the Sabbatai Sevi, tracing the stream of mystical thought and experience through the examination of pertinent historic texts and source material.

Perelmuter

Spring 1992

**B 469: A History of Jewish Preaching**

The tradition of Judaism as a faith of sacred texts exegeted through the spoken word (sermon) passed into Christianity. The course will examine how this came about and how there were parallel developments of the two systems after the first century.

Perelmuter

Spring 1993

**B 475: History and Archaeology of Israel**

This course will be direct preparation for the three-week on-site visit to Israel (See B 502). Participants will be familiarized with the stages of the religious, cultural and political history of Israel; the geographical context of Israel and the Bible; the history and methodology of biblical archaeology. Offered as a F-S intensive.

Reid

Spring 1993

**B 476I: History and Archaeology of the Old Testament**

An inquiry into some of the non-literary sources for reconstructing ancient Israel's history. The study of the principles of archaeology is complemented with visits to archaeological sites in Israel.

Hoppe

Israel

Fall 1992

Bowe

Israel

Fall 1992

**B 477I: History and Archaeology of the New Testament**

A study on-site and in the classroom of the religious, cultural, geographic, historical and political background of the New Testament world. Students will be introduced to methods of biblical archaeology for interpreting material remains of early Christianity.

Hoppe

Israel

Fall 1991

Bowe

Israel

Fall 1992

**B 480: Biblical Spirituality: Old Testament**

The religion of Israel is investigated not only in its historical and biblical setting but also according to its impact upon Christian life and ministry. (May substitute for B 300 for students with some biblical or ministerial background.)

StuhlmueLLer

1/18, 2/1, 2/22, 3/14

Winter 1992

StuhlmueLLer

Winter 1993

**B 482: The Eucharist in the New Testament**

Investigating the eucharist's origins and development in the New Testament period, this course will focus on historical questions as well as on the literary and pastoral presentation of the eucharist in the various New Testament writings. It will also address the way our findings challenge the church of today with regard to both inculturation and social justice.

La Verdiere

3/14, 3/28, 4/25, 5/2

Spring 1992

**B 486: Feminist Interpretation of the Old Testament**

This course will consist of investigation of current feminist approaches to biblical interpretation; examination of biblical material in order to see how feminine imagery functions therein; development of methods of interpretation that incorporate feminist values.

Bergant

Winter 1992

**B 490: Biblical Foundations for Mission**

The attitude of the biblical communities to the non-biblical world will be investigated for direction in the global mission of the contemporary church. Material from both of the Testaments will be studied.

Stuhlmueeller

Fall 1992

**B 492: Sickness, Disability and Healing in Biblical Perspective**

We listen to God's voice in the Bible addressing health and sickness, disability and healing, shame and guilt, compassion and energetic response to life. We also listen to the voice of sick and disabled people today who minister to others through their human condition. This course is particularly helpful to persons in health care, disabled people, families with sick or aged members.

Stuhlmueeller

Fall 1992

**B 502: Traveling Seminar to Israel**

A three-week overseas intensive in Israel, with guided exploration of biblical and historical sites. (Three quarter credits.) B 475 is recommended as immediate preparation for the intensive.

Reid

Spring 1993

**B 506: Messianic Expectations**

A seminar on messianism as it developed in ancient Israel and early Judaism in light of the Christian confession of Jesus as the Messiah. May substitute for B 417.

Hoppe

Spring 1993

**B 535: Resurrection in the New Testament**

A study of the earliest church's faith in the resurrection through investigation of the gospel accounts and other New Testament passages as well as the earliest noncanonical texts.

Osiek

Spring 1993

**B 542: The Social Study of the New Testament**

Study of the methods and results engendered by this new approach, introduction to the ways in which sociology and cultural anthropology are used, and assessment of the helpfulness of the methods to contemporary interpretation of the New Testament.

Osiek

Fall 1992

**B 551: "From Jerusalem . . . to the Ends of the Earth"**

A seminar on the Acts of the Apostles. Topics include Luke's portrayal of the early church, the Gentile mission, salvation of the Jewish people, Christians and the empire, the Spirit, discipleship, leadership and ministry.

Reid

Spring 1992

**B 555: The Church in the New Testament**

This seminar will investigate different perceptions and images of church in the New Testament. It will focus on the various social-historical situations of the early communities and examine how these communities responded differently to questions of organization, ministry, theology and praxis in order to ascertain their respective self-understandings as "church."

Bowe

Winter 1993

**B 584: Israel Re-entry Seminar/Retreat**

A ten-day conclusion to the Fall Israel Program designed to help participants relate their overseas experience to their ongoing life and ministry. Restricted to participants in the Fall Israel Program.  
 StuhlmueLLer/Race Fall annually

**B 585, B 586: Integrating Seminar: Biblical Spirituality Program**

Meeting once a week for 2-1/2 hours over two quarters, to integrate experience in Israel and courses at CTU, ministerial background and personal ideals and contemporary questions for a holistic biblical spirituality. Restricted to participants in the program.

StuhlmueLLer/Race

B 585 Winter annually

StuhlmueLLer/Race

B 586 Spring annually

**B 597: Independent Study**

Content and structure by arrangement with individual professor.

For additional Biblical Studies offerings, see also Interdisciplinary/Integrative Studies, I 580, p. 83.

**DEPARTMENT OF CROSS-CULTURAL MINISTRIES (CCM)**

Staff: Claude-Marie Barbour, Anthony Gittins, John Kaserow (Chairperson), Ana Maria Pineda

SVD Scholar in Residence: Gary Riebe-Estrella

Adjunct Faculty: Eleanor Doidge, Juan Huitrado, Roger Schroeder

**CROSS-CULTURAL STUDIES****C 400: The Experience of Religion**

Members of this class will be encouraged to appreciate the unfamiliar and the cross-cultural elements in religions. The thesis of the course is that authentic ministry depends on empathy with and understanding of *other people's reality*. Not easily achievable, such understanding is possible to undertake.

Gittins

Winter 1993

**C 405: Ritual, Symbolism and World Religions**

This course seeks to develop a ministry of inter-faith dialogue. Experiencing the ritual heritage of significant Asian faith traditions in the Chicago area will provide an opportunity to appreciate/understand their rituals and symbols and to reflect theologically on the meaning of inter-faith ministry.

Kaserow

Winter 1992

**C 409: Mission on the Margins: Homelessness in the City**

Involves students in 'hands-on' ministry — overnight — with homeless people. The objective is *ministry with* as well as *learning about*. Reading, reflection and an integrating paper required. Times flexible (10 weeks' equivalent, but adaptable over a 4-6 month period from beginning November). Commitment to ministry essential but no previous experience required. Permission of instructor required.

Gittins

Fall 1992, Winter 1993, Spring 1993

**C 412: Principles of Inter-Faith Dialogue**

This course examines various principles and attitudes important for persons actively engaged in inter-faith dialogue. Theology of religions and formative spirituality will help address the question of cross-cultural migration of symbols and develop the principle of complementarity and the possibility of convergence.

Kaserow

Winter 1993

**C 440: Asian Development of Christian Ritual**

This course addresses the concern of inculturation of the gospel in a *public* way through rite and symbol. Examples will be drawn from the missionary history of the church in Asia and the development of a Chinese contextual theology to assist participants in missiological reflection.

Kaserow

Spring 1993

**C 451: Topics and Trends in Mission Theology**

Using Roman and ecumenical documents and identifying some ways in which the missionary task is currently being undertaken, 'top down' and 'bottom up' approaches will be assessed. Topics include 'local churches,' 'liberation,' 'proclamation' and 'missionary identity.' The role of missionaries and the future of mission are reappraised.

Gittins

Spring 1992

**C 455: Towards a Hispanic Theology of Church**

Through an analysis of their own experience of Hispanic communities and through research in culture, sociology and theology, the participants will engage in developing a method for theologizing on the nature of church out of an Hispanic perspective. Emphasis will be on individual research and group work.

Riebe-Estrella

Fall 1991

**C 457: Guadalupe: Evangelizer of the Americas**

1992 marks the commemoration of five hundred years of evangelization in the "New World" by Spain. This course will study the significance of the Guadalupe event in light of the evangelization methods carried out by Spanish missionaries. Class participants will engage in researching the missionary practices used and the evangelizing role of Guadalupe.

Pineda

Fall 1991

**C 458: Hispanic Faith and Culture**

Religion and culture, faith and life are inseparable for Hispanics. How are these values expressed within the Hispanic community? What are the pastoral implications for the minister? This course will offer an opportunity to discover how the values inherent in Hispanic faith and culture affect ministry.

Pineda

Winter 1992

**C 459: Origins of U.S. Hispanic Popular Religiosity**

Hispanic popular religiosity is a phenomenon frequently misunderstood. This course will examine not only the Latin American roots from which popular religiosity is derived but also explore other influences in the U.S. context which lend an originality to U.S. Hispanic popular religiosity.

Huitrado

Winter 1992

Pineda

Winter 1993

**C 460: Survey of U.S. Hispanic Theology**

This course provides an anthology of readings on a theology of and for U.S. Hispanics. Issues of method, contextualization and pluralism will be surfaced.

TBA

Spring 1993

**C 461: Toward a U.S. Hispanic Ecclesiology**

Hispanics in the U.S. underwent two moments of evangelization since 1492: 1) the imparting of Christianity by the Spanish missionaries and 2) after 1789, the evangelizing efforts of the U.S. or "Immigrant" church. This course explores U.S. Hispanics' efforts in the last two decades to shape and appropriate their own understanding and model of church.

Pineda

Fall 1992

**C 464: Gutierrez and U.S. Hispanic Theology**

Gustavo Gutierrez' articulation of Liberation Theology has offered a new hermeneutic in the "doing of theology." How has Gutierrez' contribution influenced the development and articulation of a U.S. Hispanic theology? This course will examine Gutierrez' works and their impact on U.S. Hispanic theologians.

TBA

Spring 1992

**C 465: Toward a Theology of Ministry in the Hispanic Community**

For two decades U.S. Hispanic Catholic leadership has been involved in a community-rooted process of reflection exploring its concepts of church and ministry. This course will explore the historical/theological dimensions responsible for the emerging concept of ministry among Hispanic leadership.

Pineda

Spring annually

**C 466: Missionary Activity and Hispanic Spirituality**

The missionary activity of Spain in the "New World" directly influenced and shaped today's Hispanic spirituality. This course will explore how the different religious communities contributed to this reality.  
TBA Winter 1993

**C 467: Meso-American Spirituality**

Hispanic spirituality is often studied in its post-Conquista expression. Little attention has been directed to the spirituality of the Meso-American people as it existed prior to the Christianization by Spain. The focus of this course will be directed to a "re-discovery" of Meso-American spirituality.  
TBA Fall 1992

**C 470: Mission-in-Reverse: Theory and Praxis**

This approach to mission, its *raison d'être* and methodology will be studied through research, readings and visits to local communities. Participants will develop their own theory and praxis of mission and ministry and the relationship to the questions of global solidarity, justice, personal and social transformation. Jointly-sponsored by MTS and CTU; held at MTS. (Limit:10)  
Doidge Spring annually

**C 471: Mission Spirituality**

This course will explore the major aspects in developing a holistic spirituality of mission, which responds to the specific realities in the lives of missionaries and is appropriate for the post-Vatican II church, as one encounters the poor and marginalized and people of other cultures and religions.  
Schroeder Winter 1992

**C 531: Living the Truth: Contemporary Chinese History**

Participants in this seminar will reflect on a variety of themes concerning Christianity and religion in the history of China. A main theme to be treated will be the public nature of living the truth in a Chinese context. Primary emphasis will be the contemporary period in Chinese history.  
Kaserow Winter 1992

**C 545: Gifts and Strangers: the Missionary Presence**

Christian missionaries bearing messages must know how gifts and information are exchanged in their new environment and the subtle relationship between themselves and their hosts. Missionaries are 'strangers'; but being a stranger is not easy. This course considers the influence of culture, language and belief and the impact of missionaries.  
Gittins Fall 1992

**C 546: African Religion Before Colonialism**

Inculturation depends on understanding and respect for local conditions. This course examines some major themes and motifs of indigenous African religions. We consider them as systems, looking at the place of ancestors, divinities, sacrifice and blessings, with a view to finding a 'fit' between the gospel and cultures.  
Gittins Spring 1993

**C 548: Social and Pastoral Approaches to Witchcraft**

An examination of the sociological reality designated as 'sorcery/witchcraft.' We will study a way of thinking and acting that constitutes a coherent, rational system which missionaries cannot afford to ignore or misunderstand. This course takes 'witchcraft' very seriously and we will search for gospel values before we judge it wanting. Permission of instructor required. (C 545 or equiv. required.)  
Gittins Spring 1992

**C 564: Literacy, Orality, Evangelization**

Jesus **spoke** and people **heard**. But today's mission largely depends on people's ability to **read** and **write**. We consider the power of narrative theology and the spoken word ('orality') in socialization, value-formation and pedagogy and reassess our methods of evangelization on the basis of insights into the wisdom of oral cultures. (C 545 or equiv. required; consult instructor.)  
Gittins Winter 1993

**C 592: Lakota Belief, Ritual and Spirituality**

An exploration of some aspects of the belief, ritual and spirituality of the traditional religion of the Lakota (Sioux). An opportunity to participate in a traveling seminar to Rosebud and Pine Ridge Reservations to be in dialogue with Christian and traditional Lakota and to approach "The Gospel in Context." Jointly-sponsored by MTS and CTU; held at MTS.

Barbour/Doidge

Winter 1993

**C 597: Independent Study**

Content and structure by arrangement with individual professor.

For additional Cross-Cultural Studies offerings, see Historical Studies (H 302, H 325, H 420, H 422, H 426, H 427, H 428) and Interdisciplinary/Integrative Studies (I 451, I 460, I 575).

**DEPARTMENT OF HISTORICAL AND DOCTRINAL STUDIES (HDS)**

Staff: Stephen Bevans, Archimedes Fornasari, Zachary Hayes, Thomas McGonigle, Thomas Nairn, John Pawlikowski (Chairperson), Jamie Phelps, Robert Schreiter, Paul Wadell.

Adjunct Faculty: Walter Brennan, Andriy Chirovsky, John Linnan, Theodore Ross

**HISTORICAL STUDIES****H 300: History of Early Christianity**

A study of the development of the Christian movement to the Council of Chalcedon in 451 C.E. Major themes will include Christian self-identification *vis-a-vis* the non-Christian world, developing institutional church structures and practice, theological and doctrinal disputes — all viewed within the context of the social world of the early Christians.

Bowe

Winter 1992

Osiek

Winter 1993

**H 302: Early Expansion of Christianity**

A study is made of the experience of the church in mission as it encounters new cultures and changes from being a Jewish community into a Graeco-Roman community. Institutional, doctrinal and devotional developments are considered.

Kaserow

Fall annually

**H 307: The Middle Ages and the Reformation**

A study of the period from the Council of Chalcedon (451) to the Council of Trent (1545-1563). Major considerations: the development of the medieval church, relations between East and West, the history of theology from 451-1545, the breakdown of the medieval synthesis and the significance of the major reformers.

McGonigle

Winter annually

**H 313: From Trent to Vatican II**

A study of key issues in Catholicism of the last four centuries: the mentality following the Reformation, Jansenism, an introduction to Newman and the Oxford Movement, the cultural forces that influenced Vatican I, Modernism and its reaction, pertinent problems of the 20th century. (Limit: 15)

Ross

Winter annually

**H 325: Models of Missionary Activity**

A survey is made of the variety of forms that missionary activity has taken in the church's history from the Apologists in the Roman Empire to the classical image of the 19th century missionary. An examination is made both of the factors that determined the model and of its effectiveness.

Schroeder

Spring 1992

Schroeder

Fall 1992

**H 401: Patristics**

A study of the theological perspectives of the major Christian writers of the early church. Either H 300 or H 302 is a prerequisite for this course, which seeks to build on the material presented in 300 level foundational courses.

McGonigle

Spring annually

**H 416: The American Catholic Experience**

The main problems and solutions of the American Catholic community: immigration, acculturation, education, social questions, anti-Catholicism, Church and State, adaptability to nationalism, theology and discipline before and after Vatican II. (Limit: 15)

Ross

Fall annually

**H 420: Modern Mission History**

This course will study the exciting and challenging period of modern mission history in the Roman Catholic Church. The end of the French Revolution marked the beginning of this revival of Christian missionary efforts and it has continued through the nineteenth and twentieth centuries to the present day.

Schroeder

Spring 1993

**H 422: 19th Century Europe and World Mission**

A study is made of the Roman Catholic Church in France, England, Germany and Italy as it encounters the new world born of the French Revolution with its struggles between liberals and conservatives as a context for its missionary movement.

Kaserow

Spring 1992

**H 426: Growth of the Church in the South Pacific**

A study will be made of the growth of the Roman Catholic Church in the South Pacific, observing and commenting on its development in the individual countries in that area, from the beginning of the nineteenth century until the present-day.

Schroeder

Fall 1991

**H 427: The Growth of the Church in Asia**

A study will be made of the growth of the Roman Catholic Church in Asia, observing and commenting on its development in the individual countries in that area, from the beginning of the nineteenth century until the outbreak of World War II.

Kaserow

Winter 1993

**H 440: Mendicant Spirituality**

(See description under S 455)

Lozano

Winter 1993

**H 441: Medieval Women Mystics (12th-13th Centuries)**

(See description under S 456)

Lozano

Fall 1992

**H 442: Medieval Women Mystics (14th-15th Centuries)**

(See description under S 457)

Lozano

River Forest Satellite

Spring 1992

4/4, 4/25, 5/9, 5/23

**H 444: Experience of God in Teresa of Avila and John of the Cross**

(See description under S 459)

Lozano

Fall 1991

**H 448: Thomas Merton and Dorothy Day: Two American Witnesses**

(See description under S 472)

Lozano

Winter 1992

**H 455: Theology of John Henry Newman**

(See description under D 519)

Linnan

Winter 1992

**H 458: Exploring American Catholic Spirituality**

(See description under S 470)

Lozano

Spring 1993

**H 511: The Emergence of Augustinianism: 600-1100**

(See description under D 511)

Linnan

Winter 1993

**H 517: Structures of Reform: Catholic Theology, 1545-1715**

(See description under D 517)

Linnan

Fall 1991

**H 597: Independent Study**

Content and structure by arrangement with individual professor.

## DOCTRINAL STUDIES

**D 295: Philosophical Foundations of Catholic Theology**

A survey of the major streams of Western Philosophical tradition and their contribution to the development of Catholic theology, designed to assist students in integrating their studies in the philosophical and intellectual history. (No credit will be given, but the course may satisfy, in part, admission requirements in philosophy.)

Linnan

Fall annually

**D 325: Introduction to Theology**

A consideration of the nature, sources and methods of theology worked out from a study of several case-histories. Special emphasis on the historical revelation in Christianity and the developing awareness of the faith-community in relation to shifting horizons.

Linnan

Fall 1991

Bevans

Winter 1992

Hayes

Fall 1992

Bevans

Winter 1993

**D 430: The Problem of God in Contemporary Society**

An analysis of why God has become problematic for contemporary society is followed by a critical review of representative Christian attempts to respond to this problem. The course seeks to help the student evaluate his or her own experience and respond intelligently to the modern person's problem of God.

Bevans

Fall 1991

Phelps

Winter 1992

Linnan

Fall 1992

Phelps

Winter 1993

**D 435: Origins and Eschatology**

A study of the Christian symbols concerning origins, evil and finality. This course focuses principally on the Christian tradition with only occasional references to similar themes in world religions.

Hayes

Spring 1992

**D 436: Origins and Ends in Mythic Consciousness**

A study of the notion of myth, mythic consciousness and the way myths are used in the Bible and in various cultures to express the origin of the world and humankind, the origin of evil, and the individual and collective end.

Schreiter

Spring annually

**D 440: Christology**

A study of the foundational questions of Christology in the light of the critical, historical study of the Scripture and the theological tradition.

Hayes

Winter annually

**D 441: Christology and Cultures**

A study of how the confession of Jesus Christ interacts with cultural processes. Special attention is given to the New Testament and Patristic periods, and also to contemporary movements in the world church today.

Schreiter

Winter annually

**D 442: Christology for Mission and Pastoral Ministry**

A critical study of Jesus the Christ, as revealed through Scripture, traditions and theological reflection in an effort to help the students to come to an understanding of the meaning of Jesus Christ for their personal life, contemporary society and as ground for mission or pastoral practice.

Phelps

Fall 1992

**D 445: Theology of Church and Its Ministry**

A theology of the church and its ministry in the light of their historical development from seminal beginnings in the apostolic age, as witnessed by the Scriptures, to various syntheses offered by post-Vatican II theologians, with special attention to Küng, Rahner, Schillebeeckx, O'Meara, and Legrand.

Linnan

Winter annually

**D 446: Missionary Dynamics of the Church**

This course will examine critically the theological and biblical foundations of the missionary nature of the church and major challenges facing that issue today, e.g., inculturation, evangelization, social justice and prophetic witness.

Phelps

Spring annually

**D 448: The Sacred Memory of Mary**

An analysis of the meaning of sacred group memory and its application to the expression, preservation, development and presentation of the role of Mary in the church's proclamation of the story of Jesus in theology, liturgy and popular religion.

Brennan

Winter 1993

**D 505: Constructing Local Theologies**

A seminar exploring various factors influencing the development of theology in different cultural contexts.

Schreiter

Spring 1993

**D 506: Models of Contextual Theology**

A study of the necessity and possibility of contextual theology and of five models which attempt to articulate a faith that takes culture seriously: the anthropological, translation, praxis, synthetic and transcendental models. Representative contextual theologians will be studied and analyzed.

Bevans

Spring 1992

**D 511: The Emergence of Augustinianism: 600-1100**

This seminar will examine the impact of Augustine on the theology of the Western church striving to evangelize immigrant populations after the collapse of Roman imperial structures. Special attention will be given to Boethius, John Scotus Erigena, theologians of the Carolingian Renaissance, monastic theology and theologians of the Cathedral Schools.

Linnan

Winter 1993

**D 517: Structures of Reform: Catholic Theology, 1545-1715**

This seminar will attempt to discern paradigms for ecclesial reform in 16th and 17th century scholasticism, Augustinianism, and the spiritual doctrines of Spanish mystics, Port Royal, Berulle, De Sales, Bossuet, and Fenelon in order to show how these structures of reform illuminate contemporary issues in Roman Catholicism.

Linnan

Fall 1991

**D 519: Theology of John Henry Newman**

This seminar will examine Newman's developing theology of the church, its structure and its authority. Special attention will be given to his *Lectures on the Prophetic Office of the Church*, *Apologia pro Vita Sua*, *On Consulting the Faithful in Matters of Doctrine* and *Letter to the Duke of Norfolk*.  
Linnan Winter 1992

**D 520: Theology of Karl Rahner**

A study of the major themes of Rahner's theology with particular emphasis on the philosophical orientation that shapes this style of theological reflection.  
Hayes Spring 1993

**D 522: European Roots of Liberation Theology: Metz**

This seminar will examine the writings of Johannes B. Metz, student and colleague of Karl Rahner, who critiqued the privatization of theology and its alienation from the social context of the European masses. His political theology is one European root of Liberation Theology.  
Phelps Spring 1992

**D 533: Theologies of a Personal God**

A seminar which studies several personalist theologians — H. Rashdall, C.C.J. Webb, J. Oman and H.H. Farmer — and reflects on their relevance for contemporary theological, spiritual and pastoral issues.  
Bevans Fall 1992

**D 545: Vatican II's Theology of an Evolutionary Church**

This seminar will be a close reading of *Lumen Gentium* in the light of *Gaudium et Spes* in order to try to discern the evolutionary dynamics of a church which must change continually in order to remain a church of Christ, one and catholic, in a changing world.  
Linnan Fall 1992

**D 561: Created and Uncreated Grace: the Spirit in the World**

God the Holy Spirit, Uncreated Grace, has been active in the human community from the moment of creation. This seminar will explore the Christian tradition's understandings of Created and Uncreated Grace and the role of the Spirit in the past and present beckoning us to the future reign of God.  
Phelps Winter 1993

**D 572: Power, Authority and Ministry**

This seminar will study the nature and exercise of power and authority as it applies to ministry in the Christian community. (Limit: 15)  
Bevans Winter 1992

**D 575: Black Spirituality**

This seminar provides an experiential and theoretical examination of the African roots, development and characteristics of the spirituality of African Americans forged in the redemptive suffering of slavery and Black life in the United States.  
Phelps Fall 1992

**D 576: Black Theology in Dialogue**

This seminar will critically examine the historical roots, meaning, methods, content and development of Black Theology in the United States and its dialogue with African, Latin American and Feminist Liberation Theologies. Implications for church mission and ministry will be addressed.  
Phelps Winter 1992

**D 583: Readings in Latin American Theology**

Readings in the writings of selected Latin American theologians.

Schreiter

Winter 1993

**D 597: Independent Study**

Content and structure by arrangement with individual professor.

For additional Doctrinal Studies offerings, see also Interdisciplinary/Integrative Studies for I 444, I 530, I 580.

## ETHICAL STUDIES

**E 370: Introduction to Christian Ethics**

This course is an introductory study of the basic themes and concerns of Christian ethics. Particular attention will be paid to the Roman Catholic moral tradition, including such topics as the virtues, the natural law tradition, moral decision making, narrative and other themes important to contemporary Christian ethics.

Nairn

Fall 1991

Nairn

Winter 1992

Wadell

Fall 1992

Nairn

Winter 1993

**E 375: Introduction to Social Ethics**

An exploration of the basic texts that illuminate how the Christian community has understood and shaped its response to the social concerns of its time. Although emphasis is given to foundational texts of the Roman Catholic tradition, authors representative of Protestant traditions will also be used.

Fornasari

Fall annually

Nairn

Spring annually

**E 410: Proclaiming "Shalom" in the Global City**

How does the church understand and actuate its mediatory role between God's offer of peace in Christ and the search for peace on the part of the human community? The question will be approached both historically and systematically. Prereqs: introductory courses in Theology of Church and Social Ethics.

Fornasari

Winter 1993

**E 422: Global Economic Justice and the Church's Mission**

In a planetary post-industrial society, it is no longer possible to provide an ethics of economic life that is not in strict relation to an ethics of political life and an ethics of communication. A Christian ethics must test its claims to normativity by the difference it makes for these interrelationships.

Fornasari

Fall 1992

**E 444: Ethical Issues in Economics and Business**

The relationship between Christianity and the origins of modern capitalism; a Christian critique of capitalism; the Corporate Responsibility movement; international economic issues; ethics in business.

Pawlikowski

Fall 1991

**E 456: The Ethics of Thomas Aquinas**

This course will be a study in the moral theology of Aquinas. It will examine his understanding of human action, his concept of happiness and his description of charity as friendship with God. Particular attention will be given to his treatise on the passions, the virtues and the gifts of the Spirit.

Wadell

Winter 1993

**E 460: Friendship and Fidelity: New Approaches to Moral Life**

This course will examine how friendship with God and others is integral to the Christian moral life. Friendship will be proposed as a model for Christian ethics that is more attuned to our moral experience. Special attention will be given to fidelity as a crucial virtue in a relational understanding of ethics.  
Wadell River Forest Satellite Spring 1993

**E 470: Formation of Conscience**

A study of the various levels of conscience in relation to decision-making. The class will discuss basic theories of moral development. Students will be expected to examine their own development of conscience and the decision-making process and their implications for ministry.  
Nairn Fall 1991

**E 481: Sexual Ethics for the Christian**

A study of sexuality and sexual behavior, especially in unmarried Christians. It will investigate the moral tradition, the elements which form a contemporary Christian vision of sexuality and how these relate to sexual conduct.  
Nairn Winter 1992

**E 482: Medical Ethics**

A study of the relation of general ethical principles and methods to the concerns of the medical profession. Among topics treated will be experimentation with human subjects, organ transplantation, genetic engineering, *in vitro* fertilization, access to health care and the interrelationships between the rights of patients, doctors and society.  
Nairn Fall 1992

**E 486: Marriage as a Sacrament**

This course will examine the history and development of the theology of marriage in the Roman Catholic tradition. Special attention will be given to the sacramental character of marriage, dimensions of married life itself and the importance of the virtue of fidelity.  
Wadell Winter 1993

**E 490: The Social Responsibility of the Church**

This course will examine how the church's social responsibility has been construed through such writers as Rauschenbusch, Niebuhr, Dorothy Day and others.  
Wadell Spring 1993

**E 491: Politics and Christian Conscience**

An exploration of the relation of Christian life to political life. The origin, place and role of conscience in both will be investigated. Conscience will be related to the historical realities of community and traditions and to the unity of theory and practice proper to political conscience.  
Fornasari Winter 1992

**E 500: The Making of Moral Theology**

This course will be an historical overview of the development and transformation of Catholic moral theology from the Patristic period to the present. Special attention will be given to the directions and concerns of Catholic morality since the Second Vatican Council.  
Nairn/Wadell Fall 1992

**E 534: Love and Justice**

An analysis, comparison and critical assessment of two fundamental notions in Christian ethics and theology.  
Nairn Spring 1993

**E 541: World Poverty, Development and Life's Liberation**

A theological investigation and assessment of the division of the world into rich and poor countries. Poverty, development and liberation as socio-political phenomena will be studied in the light of Scripture and Catholic social teaching. Their embodiment of today's *kairos* for Christian communities will provide the focus.  
Fornasari Winter annually

**E 551: Spirituality/Liturgy and the Quest for Justice**

An examination of various models for linking spirituality/ liturgy and the church's social justice mission. Included are contemporary reinterpretations of the Ignatian *Exercises*, Thomas Merton, feminist perspectives, liberationist spirituality and creation-centered spirituality.

Pawlikowski

Spring 1992

**E 588: Community, Christ and Ethics**

This course is designed to study the implications of Christology for the life of the Christian community as an ethical community in an increasingly secular, scientific, culturally and religiously pluralistic world. The Christian tradition will be placed in dialogue with some significant non-Christian secular and religious authors.

Fornasari

Fall 1991

**E 597: Independent Study**

Content and structure by arrangement with individual professor.

For additional Ethical Studies offerings, see also Interdisciplinary/ Integrative Studies for I 537.

**DEPARTMENT OF SPIRITUALITY AND PASTORAL MINISTRY (SPM)**

Staff: Herbert Anderson (Chairperson), John Lozano, Marie McCarthy, Robert Moosbrugger and John Paul Szura

Adjunct Faculty: Therese DelGenio

**SPIRITUALITY STUDIES****S 410: Spiritual Direction**

A survey of the history of the development of the notion of spiritual direction from its apostolic origins to the present. Treatment of the contemporary reality of spiritual direction will focus on the qualities of the director, the aims of the experience and different types and forms of the spiritual dialogue. Students will engage in role-playing various colloquies and share in evaluating the experiences.

Moosbrugger

Winter 1992

Moosbrugger

Fall 1992

**S 412: The Experience of God and the Ways of Prayer**

To help students understand their own prayer, improve in it and help others, this course will follow an initial study on prayer in the New Testament with an exposition of the different forms of Christian prayer (liturgical, private, mental prayer, devotions), considering their development in history and in different cultural situations.

Lozano

Spring 1993

**S 413: Jesus of Nazareth: Rinterpreting His Spirituality**

Based on twentieth-century research into the personality and history of Jesus, this course will attempt to give fresh understanding of the spiritual experience of Jesus as a source of inspiration for the spirituality of his disciples. A personal journal of readings and reflections will be required.

Lozano

Fall 1991

**S 415: Ministerial Spirituality**

Course surveys development of ministry in Christian community with special emphasis on the formative period of the early church. Students will develop a synthesis of their own sense and experience of ministry and articulate an understanding of the spirituality that emerges from that sense and experience and sustains it.

Moosbrugger

Winter 1993

**S 417: Theology of Religious Life**

Starting from the common gospel calling to discipleship, this course will examine Christian vocations in their specific relationship to the church and the world; the charisms proper to religious life; celibacy, solitude-community, the history and meaning of commitments. (Can vows be evangelical? Are perpetual commitments possible?)

Lozano

Winter 1993

**S 418: Christian Mysticism in Theological Reflection**

A study of the interpretation of mystical experience in the Christian theological tradition.

Lozano

Winter 1992

**S 419: The Experience of God in Human Oppression**

A study of the spirituality of liberation (Latin-American, Asian, Black, Feminist) which explores biblical models and their applications for the present. Themes include appeal to radical conversion, discipleship and commitment, poverty and the poor, the liberating experience of prayer, ministry of solidarity, love and anger, the experience of the Spirit.

Lozano

Fall 1992

**S 427: Justice Themes in Patristics**

A survey of the teaching of justice in the patristic era and its application today. Student project will focus on particular author or issue.

Szura

Winter 1993

**S 429: Psychology of Oppression — Spirituality for Justice**

Using insights of psychology and spiritual theology, this course will explore selected themes of oppression, injustice, liberation and peace.

Szura

Spring 1993

**S 441: From Wounds to Heart: Christ-Centered Spirituality**

This course traces theological and historical variations in Christ-centered spirituality from the mystics of the 12th and 13th centuries to the missionaries of the 19th.

Lozano

Spring 1992

**S 446: Significant Figures in Spirituality**

This survey course in the history of spirituality will examine the various ways in which Christian spirituality has been understood by examining the models of discipleship presented in classic spiritual writers and movements.

McGonigle

River Forest Satellite

Fall 1992

**S 448: Spirituality in Karl Rahner**

This course will investigate particular themes of spiritual theology in the life and thought of Karl Rahner.

Szura

Spring 1992

**S 455: Mendicant Spirituality**

This course surveys the rise of the Mendicant Orders in the church in light of the movements of poverty and orientation toward apostolate. It considers the new image of the church the orders propose, tensions and stabilization in conventual life and the orders' influence on Christian spirituality.

Lozano

Winter 1993

**S 456: Medieval Women Mystics (12th-13th Centuries)**

A study of the significant change introduced in the life and spirituality of the church by the women mystics' movement beginning with Hildegard of Bingen and Elizabeth of Schoenau, the Beguines, Mechthild of Magdeburg and the nuns of Helfta.

Lozano

Fall 1992

**S 457: Medieval Women Mystics (14th-15th Centuries)**

This course on women mystics studies Angela of Foligno's spiritual development, Catherine of Siena's experience and ministry, Julian of Norwich's gradual interpretation of her visions and Catherine of Bologna's teaching.

Lozano

River Forest Satellite

Spring 1992

4/4, 4/25, 5/9, 5/23

**S 459: The Experience of God in Teresa of Avila and John of the Cross**

A study of the mysticism of the Spanish Carmelites Teresa of Avila and John of the Cross. After an overview of the cultural and spiritual context and the body of the writings, their respective understanding of the nature and stages of mystical experience will be analyzed and compared.

Lozano

Fall 1991

**S 460: Ignatian Spirituality and the Discernment of Spirits**

A survey of the spiritual revolution initiated by Saint Ignatius of Loyola in the sixteenth century. A critical examination of the *Spiritual Exercises* and its influence on later and contemporary spirituality and piety. A study of the development of the notion of the discernment of spirits from the early Christian church down to the present.

Moosbrugger

Spring 1992

**S 470: Exploring American Catholic Spirituality**

A descriptive study of the main features of American Catholics' experience of God, the world and themselves from John Carroll and Catherine Seton to Dorothy Day, the Berrigan brothers and present feminist movement.

Lozano

Spring 1993

**S 472: Thomas Merton and Dorothy Day: Two American Witnesses**

A study of the writings and spirituality of two important twentieth-century American Catholics.

Lozano

Winter 1992

**S 541: Justice Spirituality Themes in Film**

Seminar-style explorations of justice themes in film and other selected media. Student project will focus on a particular issue in media and its role in liberation of oppression.

Szura

Winter 1992

**S 597: Independent Study**

Content and structure by arrangement with individual professor.

## PASTORAL AND MINISTERIAL STUDIES

**MP 360: Introduction to Pastoral Care and Counseling**

This course aids students to develop and assess 1) knowledge of pastoral counseling principles and dynamics; 2) skills in the face-to-face encounter; 3) ability to critique and learn from their counseling ministry. Considerable time is spent outside the class in practice and review sessions with peers and instructors. Limited enrollment.

McCarthy

Fall annually

Anderson (A)/McCarthy (B)

Winter 1992

Anderson

Spring annually

McCarthy

Winter 1993

**MP 408: Ministry with the Dying and Grieving**

An examination of 1) finitude as a human problem, 2) attachment as a human necessity, and 3) grief as the inevitable response to a variety of loss experiences throughout life, in order to enhance our ministering with the dying and the grieving.

Anderson

Intensive: Joliet Diocese

Winter 1992

1/25, 2/8, 2/22, 3/7

**MP 425: Empathy in a Multi-Cultural Context**

Focusing on the dynamics and difficulties in pastoral counseling across cultures, course participants will examine theoretical perspectives and use case studies and role play to develop a useful framework for such counseling and to enhance skills in this area. Substantial meeting time beyond regular class period is required. Prereq: MP 360 or consent of the instructor. (Limit: 20)

McCarthy

Spring annually

**MP 427: Counseling Ministry in the Parish Context**

This course is designed to enhance the ministry of counseling in a parish setting by a consideration of the principles of time-limited pastoral counseling with people experiencing ordinary spiritual and relational problems. Attention will also be given to the task of the oversight of ministries in a parish context. Prereq: M 360 or equiv.

Anderson

Intensive: Joliet Diocese

Winter 1993

**MP 428: Psychology for Pastoral Practice**

This course will examine the processes and the dynamics of human development and human relationship in the work of Erik Erikson, Robert Kegan, and Heinz Kohut that are relevant to effective engagement in all the dimensions of ministerial practice.

McCarthy

Winter 1993

**MP 441: Pastoral Care of Families**

This course will utilize the family life cycle as a framework for exploring the family systems perspective and its contribution to pastoral care in a parish. Students will examine their own families of origin as a resource for learning to think systems (May be used for competency).

Anderson

Fall annually

**MP 472: Psychological and Spiritual Development in Women**

In this course we will explore psychological and spiritual development in women through a consideration of historical, socio-cultural factors, psychological and theological perspectives and women's experience.

McCarthy

River Forest Satellite  
10/12, 10/26, 11/9, 11/23

Fall 1991

**MP 503: Psychological Dimensions of Religious Experience**

In this seminar we will explore the nature of religious experience from a variety of perspectives. We will then seek to understand common themes and psychological dynamics present in the naming of an experience as religious. This is an upper level, seminar course; some familiarity with psychological theories is required. (Limit: 15)

McCarthy

Fall 1992

**MP 579: Interpretation and Ministry**

The task of pastoral care is to help people translate and interpret the stories of their lives. This seminar will explore the relationship between the interpretation of texts and the interpretation of persons as a way of understanding hermeneutics as a methodological resource for pastoral care.

Anderson

Spring 1993

**MP 580: Pastoral Theology Seminar**

Throughout its history, the church has reflected on pastoral ministry in a variety of ways. This seminar will examine contemporary writings on pastoral theology, practical theology and ministry studies. Special focus on pastoral leadership in community.

Anderson

Spring 1992

**MP 597: Independent Study**

Content and structure by arrangement with individual instructor.

★ ★ ★ ★ ★ ★ ★

**M 380-385-390: Ministry Practicum I**

A year-long group theological reflection upon supervised ministry to individuals at an approved site. Workshops in communication skills, chemical dependency and cross-cultural awareness are required. This required M.Div. core course is recommended for first-year M.Div. students. (Psychology prerequisite must be completed prior to taking this course.) It is also open to M.T.S. students as part of their integrative studies. Approval of M.Div. or M.T.S. Director required.

Staff

Fall, Winter, Spring annually

**M 409: Ministry on the Margins**

This course uses readings and field experiences to explore selected areas in ministry. Possible opportunities include justice and peace, alcoholism, street ministries, ministry with persons involved in prostitution. By arrangement with Coordinator for Justice and Peace.

Szura

Fall, Winter, Spring annually

**M 480-481-482: Ministry Practicum II: Religious Education**

Lucinio

Fall, Winter, Spring annually

**M 483-484-485: Ministry Practicum II: Spirituality**

Moosbrugger

Fall, Winter, Spring annually

**M 486-487-488: Ministry Practicum II: Worship**

Foley

Ostdiek

Fall 1991, Winter 1992, Spring 1992

Fall 1992, Winter 1993, Spring 1993

**M 489-490-491: Ministry Practicum II: Community Building**

Szura

Fall, Winter, Spring annually

**M 492-493-494: Ministry Practicum II: Social Justice**

Szura

Fall, Winter, Spring annually

Each of the MP II courses includes the writing of a case history guided by a CTU Consultant focusing on a year-long supervised ministry to groups at an approved site. Concomitant course or experience is required. A required core course for Track II M.Div. students, MP II is recommended in their programs after the second year. Prerequisite in sociology must be completed prior to taking this course. Approval of Consultant and M.Div. Director required.

**M 495: Clinical Pastoral Education (Six credits)**

By arrangement with the M.Div. Director.

**M 496: Approved Summer Ministries**

Students have opportunity to minister during the summer at established sites, e.g., in political process ministry, in working with the marginalized and abused. Course elements include appropriate preparation, placement at an approved site and integrative debriefing. By arrangement with Coordinator for Justice and Peace.

Szura/Staff

Annually

**M 497: Pastoral Internship (Six credits)**

A full-time supervised ministry experience at an approved site for two consecutive quarters. This experience, normally at the end of the M.Div. program, introduces the student to important aspects of full-time generalist ministry. By arrangement with the M.Div. Director.

Moosbrugger/Staff

Annually

**M 597: Independent Study**

Content and structure by arrangement with individual professor.

For additional Pastoral and Ministerial Studies offerings, see also Interdisciplinary/Integrative Studies for I 515, I 537, I 578, I 595, I 596, I 599

## **DEPARTMENT OF WORD AND WORSHIP (WW)**

Staff: Edward Foley (Chairperson), Richard Fragomeni, Mark Francis, Kathleen Hughes, Jeanette Lucinio, Gilbert Ostdiek.

Academic leave: John Huels

## **WORD AND WORSHIP STUDIES**

**W 350: Introduction to Liturgy**

This introductory course examines basic issues and elements of Christian liturgy; e.g., symbolism, music and cultural adaptation of the liturgy. Special attention is given to the liturgical documents of the Roman Catholic Church. Students are to participate in lab sessions on dates announced at the beginning of the quarter. (Limit: 25)

Hughes

Fall 1991

Francis

Spring annually

**W 355: Sacraments: Theology and Celebration**

A basic course in sacraments which will explore the human religious experience of the faith community and its expression in sacramental celebration. The Rite of Christian Initiation of Adults will serve as a basis for the examination of new sacramental models. (Limit: 25)

Hughes

Spring 1992

Hughes

Fall 1992

Ostdiek

Winter 1993

**W 450: Theology of the Eucharist**

A study of the origins and development of eucharistic liturgy and theology, with a particular emphasis on the eucharistic prayer. Theological reflection on the development of eucharist will prepare for the discussion of contemporary issues in eucharistic theology and practice.

Foley  
Francis

Winter 1992  
Fall 1992

**W 455: Becoming a Catholic Christian: the RCIA**

Historical, theological and pastoral reflection on the experience and sacraments of Christian Initiation, with particular focus on the Rite of Christian Initiation of Adults as the norm for initiatory practice. (Limit: 25)

Hughes

Winter annually

**W 460: RCIA and Eucharist**

This course will examine the historical, theological and pastoral dimensions of the fundamental sacraments of the Christian tradition: baptism and eucharist. Special attention will be given to the Rite of Christian Initiation of Adults as sacramental model and to the eucharist as both descriptive and prescriptive of church.

Francis

Fall 1991

**W 530: Hermeneutics of the Lectionary**

This seminar in preaching is meant to assist the student to understand the history of the lectionary and to develop creative methods of reading it. Participants are encouraged to explore the vital connection between word and symbol, sacrament and proclamation, and faith narrative and conversion of the human heart.

Fragomeni

Spring 1992

**W 540: Preaching and the Imagination**

This course examines the reasons behind the claim that the human imagination is dead and responds to it by a renewal of the imagination in homiletics. Various theories of the imagination are studied and participants are given the opportunity to explore the implications of generative poetics in human transformation and religious conversion.

Fragomeni

Spring 1993

**W 550: The Liturgical Year**

This seminar course will trace the development of liturgical feasts and seasons and their theological implications. Historical studies will prepare both for reflection on the current shape of the liturgical year and discussion of its celebrations.

Francis

Winter 1993

**W 551: The Liturgy of the Hours**

This seminar course will examine the historical development of the Liturgy of the Hours from early Christian patterns of prayer through the reforms of Vatican II. Principles for pastoral adaptation of the Hours will be the final goal of the course.

Foley

Spring 1992

**W 554: Great Books in Liturgy and Preaching**

A seminar on major works which reflect contemporary issues in liturgy and preaching; for example, inculturation, feminism, ritual studies. This three-hour seminar will meet twice each quarter throughout the year.

Hughes/Staff

Fall 1992, Winter 1993, Spring 1993

**W 555: Liturgy in a Multi-Cultural Setting**

This seminar will explore the complex nature of liturgical ministry in a worshipping community composed of different cultural groups. Guided by the liturgy documents and anthropological studies on ritual, the course will try to address the question, "How can liturgy be a source of unity rather than division in this setting?"

Francis

Winter 1992

**W 562: Music in Ritual**

This interdisciplinary seminar will examine music's function in human ritual and, more specifically, in Christian ritual. Initial work in the behavioral and social sciences will prepare the groundwork for theological reflection on the role and meaning of music in today's worship.

Foley

Fall 1991

**W 564: Seminar in Liturgical History**

This seminar course will trace the history of the liturgy through major watershed events, persons and movements. Students will be expected to choose a particular period or personality for research and presentation. (Limit: 12)

Hughes

Fall 1991

**W 597: Independent Study**

Content and structure by arrangement with individual professor.

## **WORD AND WORSHIP MINISTERIAL STUDIES**

**MW 421: Church and Structure**

An introductory course in canon law, briefly treating the nature, role and history of canon law; Church structures; the Eastern rites; ministries and holy orders; clerical discipline; the teaching office; acts of divine worship other than sacraments; sacred places and times; and general norms.

Staff

Fall 1991

Staff

Spring 1992

Staff

Winter 1993

**MW 422: Legal Aspects of the Sacraments**

A survey and practical application of the canon law regulating baptism, confirmation, eucharist, penance, anointing of the sick and marriage.

Staff

Winter annually

**MW 445: Communication Skills for Public Ministry**

The human communication process in oral interpretation of literature, informative/persuasive public address and the liturgical context. Emphasis is on skills development through readings, discussion and individual presentation of various texts. Evaluation by peers, instructor and wider audiences. (Limit: 14)

Staff

Winter annually

**MW 450: Introduction to Liturgical Preaching**

The foundational course in homiletics, this practicum examines the homily as a liturgical action within the Christian assembly. Participants consider liturgical, pastoral, cultural and practical dynamics of preaching and effective communication skills. Course emphasis is on actually preparing and delivering the homily and on receiving and offering constructive critique. (Limit: 12)

Fragomeni

Fall annually

Fragomeni

Winter annually

**MW 451: Preaching in the Non-Eucharistic Assembly**

According to need and charism, both lay and ordained ministers meet multiple occasions for homilies; e.g., celebration of sacraments, wakes and funerals, Liturgy of the Hours, Sunday assemblies animated by the laity. MW 451 is geared to develop skills in preparing and delivering such homilies. Prereqs: basic homiletic skills and capacity to communicate effectively in English. (Limit: 12)

Fragomeni

Winter annually

**MW 452: Preaching Retreats and Parish Missions/Renewals**

Pastoral and theological skills for leaders of retreats and parish missions/renewals include designing and programming such gatherings as well as writing and preaching retreat and renewal conferences. In developing those skills, this course uses narrative, conversion story and personal testimony and emphasizes the religious, social and cultural milieu of the renewal events.

Fragomeni

Spring 1992

**MW 454: Preaching Occasional Services**

The preacher's challenge is to become creative in a variety of occasions. Participants will face this challenge by vigorously preparing and delivering homilies for the occasional and sometimes unusual moments of discourse. This course examines these settings, assists in choosing texts and facilitates the clarity of preaching on these occasions.

Fragomeni

Fall 1992

**MW 458: Preaching and the Sunday Lectionary: Cycle C**

An advanced practicum in liturgical preaching, MW 458 considers the homily in the Sunday eucharistic assembly. Participants will study the designated lectionary cycle, preach several Sunday homilies from the cycle and survey the entire cycle of readings as the context for homily preparation. Peer critique and encouragement will involve all the participants. (Limit: 12)

Fragomeni

(Cycle C) Fall 1991  
(Cycle A) Spring 1993

**MW 463: Wholistic Parish Education**

This course helps the minister design, plan and work with staff and volunteers in a total parish religious education program. Class sessions include adult catechesis, evangelization, sacramental preparation, principles for cultural adaptation and education of the parish in prayer and social justice.

Lucinio

Spring 1993

**MW 464: Sacramental Catechesis**

This course addresses the complementarity between liturgy and catechesis. Attention will be given to parish celebrations of the sacraments of initiation and reconciliation and to preparation for marriage. Central to this course will be practical strategies for the development of programs and teaching methods to serve those being catechized.

Lucinio

Joliet Diocese Satellite

Spring 1992

M 7-9:30 P.M. (3/30 - 6/1; not 4/20)

**MW 474: Lay Leadership of Prayer**

A practicum in the leadership of the community's non-sacramental prayer, including Hours, catechumenate rites, wake and graveside services, penance services, services of Word and Communion and ministry to the sick. (Limit: 16)

Hughes

Spring 1992

Hughes

Winter 1993

**MW 475: Worship Practicum I**

This practicum includes briefings and a series of lab sessions designed to help priesthood candidates work toward competency in the leadership of the community's sacramental rites, including initiation, weddings, wakes and funerals, and with special emphasis on the eucharist. Open to students in their final year. (Limit: 14)

Foley

Fall 1991

Hughes

Winter 1992

Staff

Fall 1992

Hughes

Spring 1993

**MW 476: Worship Practicum II**

This practicum includes briefings and a series of lab sessions designed to help priesthood candidates work toward competency in the pastoral care and anointing of the sick and in the ministry of reconciliation, with special emphasis on the reconciliation of individual penitents. Open to students in their final year. (Limit: 15)

Francis

Winter 1992

Staff

Spring 1992

Francis

Fall 1992

Ostdiek

Winter 1993

**MW 520: Liturgical Law**

The seminar treats key liturgical issues which have pastoral and canonical implications with the goal of the student's acquiring a facility for interpreting and applying liturgical law in practice.

Staff

Spring 1993

**MW 521: Liturgical Choir**

Participants in this course join the volunteer choir in providing music for the school's public worship. In addition, students arrange a tutorial with the instructor in voice, keyboard, theory or some other related study. 1 credit per quarter.

Foley

Fall, Winter, Spring

**MW 597: Independent Study**

Content and structure by arrangement with individual professor.

## **INTERDISCIPLINARY / INTEGRATIVE STUDIES**

**I 444: Priesthood in the Roman Catholic Tradition**

A study of the origins of the Christian presbyterate in the early church, its gradual transformation as the church becomes a political power, its reformation in the sixteenth century, its image from the seventeenth to the twentieth centuries and its renewal at Vatican II. Prereq: 8 quarters in M.Div. program.

Bevans

Spring 1993

**I 451: Eucharist in Cross-Cultural Context**

This course searches for a fit between the Western tradition of eucharist and the symbolism and life-experience of other cultures. Using anthropological and liturgical resources, it helps students uncover possible universals such as commensality and sacrifice and sketch issues and principles involved in shaping eucharist for cross-cultural contexts.

Gittins/Ostdiek

Spring 1993

**I 460: Training for Cross-Cultural Ministry — Level 1**

A quarter-long intensive based on Paulo Freire's methodology providing theological, spiritual and experiential dimensions, designed to help participants prepare for cross-cultural ministry overseas and/or at home. Emphasis is placed on ecumenical/inter-faith dialogue and the development of attitudes for global mission and spirituality. Jointly-sponsored by MTS and CTU; held at MTS. (Limit: 15)

Barbour/Doidge

Fall annually

Barbour/Doidge/Schroeder

Winter 1992

Schroeder/Staff

Winter 1993

**I 515: M.T.S. Colloquium**

An adult learning seminar designed to facilitate the integration of ministry experience with the study of theology for the M.T.S. degree candidate.

Lucinio

Fall annually

**I 530: Eastern Iconography: Theory and Practice**

This intensive seminar will provide an in-depth study of the history, theology and spirituality of the East as manifested through Eastern iconography.

Chirovsky

Intensive: Dates TBA

Spring annually

**I 537: Ethics and the Emotions**

One presupposition of ethics is that it deals with rational people acting rationally in situations after ample reflection. This course asks whether that presupposition is in fact valid. In doing so, it will investigate both moral theories and psychological theories, especially those dealing with emotions and the unconscious.

McCarthy/Nairn

Winter 1992

**I 575: Mission/Ministry Integration Seminar**

Specially designed for returned missionaries, people in transition and students wishing to debrief an Overseas Training Program/cross-cultural experience. Through guided sharing and mutual support, this seminar helps participants process their mission/ministry experience, re-entry into the home culture, discernment and planning for the future. Jointly-sponsored by CTU and MTS; held at CTU. (Limit: 15)

Barbour/Kaserow  
Doidge/Schroeder

Fall, Winter annually  
Spring annually

**I 578: Worship and Pastoral Care**

This course is designed to help the student develop an approach to pastoral ministry that integrates the perspectives of individual and family life-cycles with pastoral aspects of the liturgical celebrations that mark those cycles for Christians.

Ostdiek/Anderson

Fall 1992

**I 580: Feminist Interpretation of the New Testament**

A study of selected biblical texts and Christian doctrines from the perspective of contemporary feminist scholarship.

Bevans/Reid

Winter 1993

**I 595: Pastoral Mission Statement Colloquium**

This seminar facilitates, through peer review, the completion of the Pastoral Mission Statement, an element of the M.Div. Résumé. This course is for M.Div. students nearing the end of their program.

Moosbrugger/Staff

Spring 1992

**I 596: M.Div. Integrating Seminar**

Year-long seminar in which students completing their program are afforded the opportunity to reflect on their personal, pastoral and theological development, identify the common themes in their approaches to ministry, and develop a coherent approach to mission and ministry that will eventuate in a written Pastoral Mission Statement.

Moosbrugger/Staff

Fall, Winter, Spring

**I 599: M.T.S. Project**

A project completed toward the end of the M.T.S. degree program which provides a focus for the integration of the student's study in the chosen area of pastoral concentration. This three-credit enterprise is done with a faculty member who serves as the project director. Consult the M.T.S. Director for more information.

Lucinio

Fall, Winter, Spring annually

# DIRECTORIES

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**"Madonna  
With Child"**  
Watercolor, 1991  
**Jeff Haller, O.F.M.**

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*"The City as a Sacred Place"*

Inaugural Address as President of CTU,  
September 25, 1988

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**"God's presence is not confined to a whisper at the mouth of the cave, nor the mysterious guiding pillar of cloud in the wilderness plains, nor a voice from a mountaintop storm. The biblical God is also in the city and the city is, therefore, a sacred place."**

